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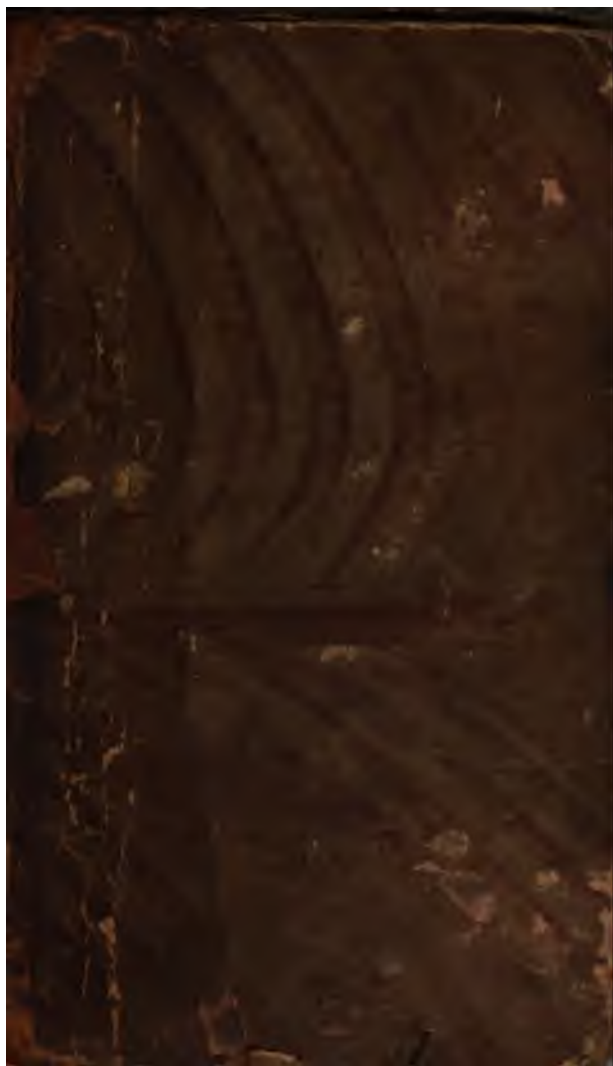
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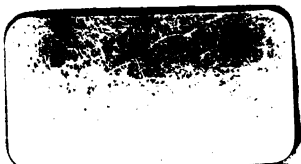


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Ann Dyer

T H E  
PILGRIM'S PROGRESS,  
F R O M

This WORLD to that which is to COME.

Delivered under the SIMILITUDE of a

D R E A M:

Wherein is Discovered

- I. The MANNER of his SETTING OUT.
- II. His dangerous JOURNEY; and
- III. His safe ARRIVAL at the Desired Country.

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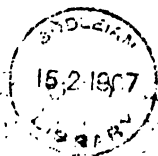
By JOHN BUNYAN.

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HOSEA xli. 10. *I have used Similitudes.*

The FORTY-FIFTH EDITION.

G L A S G O W:  
Printed by JOHN ROBERTSON  
M D C C L X X I V.



*The Author's Apology for his Book.*

**W**HEN at the first I took my pen in hand,  
Thus for to write, & did not understand  
That I at all should make a little book  
In such a mode: Nay, I had undertook  
To make another; which, when almost done,  
Before I was aware, I this begun.

And thus it was: I writing of the way  
And race of saints in this our gospel-day,  
Fell suddenly into an allegory  
About their journey, and the way to glory,  
In more than twenty things, which I set down:  
This done, I twenty more had in my crown;  
And they again began to multiply,  
Like sparks that from the coals of fire do fly,  
Nay, then, thought I, if that you breed so fast,  
I'll put you by yourselves, lest you at last  
Should prove ad infinitum, and eat out  
The book that I already am about.

Well, so I did; but yet I did not think  
To shew to all the World my pen and ink  
In such a mode: I only thought to make  
I knew not what: nor do I undertake  
Thereby to please my neighbour; no, not I,  
I did it mine own self to gratify.

Neither did I but vacant seasons spend  
In this my scribble; nor did I intend  
But to divert myself in doing this,  
From worse thoughts which make me do or

4. The Pilgrim's Progress. Part I.

Thus I set pen to paper with delight,  
 And quickly had my thoughts in black and white.  
 For having now my method by the end,  
 Still as I walk'd, it came; and so I per'd  
 It down; until it came at last to be, (See:

For length and breadth, the bigness which you

Well, when I had thus put my ends together,

I shew'd them others, that I might see whether

They would condemn them; or them justify?

And some said, Let them live; some, Let them die.

Some said, John, print it; others said, Not so

Some said, it might do good; others said, No.

Now I was in a strait, and did not see

Which was the best thing to be done by me:

At last I thought, since ye are thus divid'd,

I print it will; and so the case decid'd.

For thought I, some I see would have it done,

Though others in that chaine do not run.

To prove them who advis'd for the best;

Thus I thought fit to put it to the test.

I farther thought, if now I did deny

Those that would have it, thus to gratify,

I did not know, but hinder them I might

Of that which would to them be great delight.

For those which were not for its coming forth,

I said to them; Offend you, I am told;

Yet since your brethren pleas'd with it is be,

Forbear to judge, till you do farther see.

If that thou wilt not read, let it alone;

Some love the meat, some to pick a bone.

Yea, that I might them better moderate,

~~But~~ too with them thus expostulate: May

The Author's Apology for his Book. 5

May I not write in such a style as this?  
In such a method too, and yet not miss  
My end, thy good? Why may it not be done?  
Dark clouds bring waters, when the bright  
bring none:

Yea, dark or bright, if they their silver drops  
Cause to descend, the earth, by yielding crops,  
Gives praise to both, and carps not at either,  
But treasures up the fruit they yield together;  
Sea, so commixes both, that in their fruit  
None can distinguish this from that; they suit  
Her well when hungry: but if she be full,  
She spews out both, and makes their blessing null.

For see the ways the fisherman doth take  
To catch the fish; what engines doth he make!  
Behold! how he engageth all his wits,  
Also his snares, limes, angles, hooks and nets!  
Yet fish there be that neither hook nor line,  
Nor snare, nor net, nor engine can make thine:  
They must be groped for, and be tickled too,  
Or they will not be catch'd, what'er you do.

How does the fowler seek to catch his game  
By divers means? All which one cannot name:  
His gun, his nets, his lime-twigs, light, and bell:  
He creeps, he goes, he stands; you, who can tell  
Of all his postures? Yet there's none of these  
Will make him master of what fowls he please.  
Yea, he must pipe and whistle to watch this,  
Yet if he does so, that bird he will miss.  
If that a parrot may in a toad's breed dwell,  
And may be found too in an after-shell,

If things that promise nothing, do contain  
 What better is than gold, who will disclaim,  
 That have an inkling of it, where to look,  
 That they may find it? Now, my little book,  
 (Tho' void of all these paintings that may make  
 It with this or the other man to take)

Is not without those things that doth excel,  
 What do in brave but empty notions dwell.

Well, yet I am not fully satisfy'd (try'd.

That this your book shall stand, when soundly

Why, what's the matter? Is it dark: What

But it is feign'd: What of that I tro' (tho'?

Some men by feigned words, as dark as mine,

Make truth to spangle, and its rays to shine;

But they want solidness: Speak, man, thy mind:

They drown the weak, metaphors make us blind.

Solidity, indeed, becomes the pen

Of him that writeth things divine to men:

But must I needs want solidness, because

By metaphors I speak? Were not God's laws:

His gospel-laws, in older times held forth

By types, shadows, and metaphors? Yet loth

Will any sober man be to find fault

With them, lest he be found for to assault

The highest Wisdom: No, he rather stoops,

And seeks to find out by what pens and toaps,

By calves and sheep, by heifers and by rams,

By birds and herbs, and by the blood of lambs,

God speaketh to him; and happy is he

That finds the light and grace that in them be.

Be not too forward therefore to conclude

I want solidness; that I am rude: All

All things solid we shew not solid be;  
All things in parables despise not we,  
Lest things most hurtful lightly we receive;  
And things that good are of our souls bereave.

My dark and cloudy words they do but hold  
The truth, as cabinets inclose the gold.

The prophets used much by metaphors  
To set forth truth: Yea, whose considers  
Christ his apostles too, shall plainly see,  
That truths to his day in such mantles be.

Am I afraid to say, that holy writ  
Which for its style and phrase puts down all wit,  
Is every where so full of all these things,  
(Dark figures, allegories)? yet there spring  
From that same brook, that lustre, and those  
rays

Of light, that turn our darkeſt night to days.

Come, let my carper to his life now look,  
And find there darker lines than in my book  
He findeth any: Yea, and let him know,  
That in his best things there are worse lines too.

May we but stand before impartial men,  
To his poor one I dare adventure ten,  
That they will take my meaning in these lines  
Far better than his that lies in silver shrines.  
Come, truth; altho' in swaddling clouts I find,  
Informs the judgment, rectifies the mind;  
Pleases the understanding, makes the will  
Submit; the memory too it doth still  
With what doth our imaginations please;  
Likewise it tends our troubles to appease.



Sound words, I know, Timothy is to use,  
 And old wives fables he is to refuse;  
 But yet grave Paul him no where did forbid  
 The use of parables; in which he hid  
 That gold, those pearls, and precious stones,  
 that were

Worth digging for, and that with greatest care.

Let me add one word more. O man of God,  
 Art thou offended? Dost thou wish I had  
 Put forth my matter in another dress?  
 Or, that I had in things been more express?  
 To those that are my betters, (as is fit),  
 Three things let me propound, then I submit.

1. I find not that I am deny'd the use  
 Of this my method, so I no abuse  
 Put on the word, things, readers, or be rude,  
 In handling figure or similitude,  
 In application: but all that I may  
 Seek the advice of truth this or that way:  
 Denied, did I say? Nay, I have leave  
 (Example too, and that from them that have  
 God better pleased, by their words or ways,  
 Than any man that breatheth now-a-days)  
 Thus to express my mind, thus to declare  
 Things unto thee that excellentest are.

2. I find that men (as high as trees) will write  
 Dialogue-wise; yet no man doth them slight  
 For writing so: Indeed, if they abuse  
 Truth, cursed be they, and the craft they use  
 To that intent! but yet let truth be free  
 To make her sallies upon thee and me,

Which

**The Author's Apology for his Book. 9**

*Which way it pleases God: for who knows how,  
Better than he that taught us first to plow,  
To guide our minds and pens for his design?  
And he makes base things usher in divine.*

*3. I find that holy writ, in many places,  
Hath semblance with this method, where the cases  
Do call for one thing to set forth another;  
Use it I may then, and yet nothing smother  
Truth's golden beams; nay, by this method may  
Make it cast forth its rays as light as day,  
And now, before I do put up my pen,  
I'll shew the profit of my book, and then  
Commit both thee and it unto that hand  
That pulls the strong down, and makes weak  
ones stand.*

*This book it challengeth out before thine eyes  
The man that seeks the everlasting prize:  
It shews you whence he comes, whether he goes;  
What he leaves undone, also what he does:  
It also shews you how he runs; and runs  
Till he unto the gate of glory comes.*

*It shews too, who set out for life unmain,  
As if the lasting crown they would obtain:  
Here also you may see the reason why  
They left their labour, and like fools do die.*

*This book will make a traveller of thee,  
If by its counsellors wilt ruled be;  
It will direct thee to the Holy land;  
If thou wilt its directions understand:  
Yea, it will make the slothful active be;  
The blind also delightful things to see.*

Art thou for something rare and profitable?  
 Wouldst thou see a truth within a fable?  
 Art thou forgetful? Wouldst thou remember  
 From New-year's Day to the last of December?  
 Then read my fancies, they will stick like burs,  
 And may be to the helpless comforters.

This book is writ in such a dialect,  
 As may the minds of listless men affect:  
 It seems a novelty, and yet contains  
 Nothing but sound and honest gospel-strains.  
 Wouldst thou divert thyself from melancholy?  
 Wouldst thou be pleasant, yet be far from folly?  
 Wouldst thou read riddles, and their explanation?  
 Or else be drowned in thy contemplation?  
 Dost thou love picking meat? or wouldst thou see  
 A man in th' clouds, and hear him speak to thee?  
 Wouldst thou be in a dream, and yet not sleep?  
 Or wouldst thou in a moment laugh and weep?  
 Or wouldst thou lose thyself, and catch no harm?  
 And find thyself again without a charm?  
 Wouldst thou read thyself, and read thou know'st not  
 what,

And yet know whether thou art blest or not,  
 By reading the same lines? O then come hither,  
 And lay my book, thy head and heart together.

JOHN BUNYAN.

17

T H E  
 P I L G R I M ' S P R O G R E S S ,  
 I N T H E  
 S I M I L I T U D E  
 O F A  
 D R E A M .

**A**S I walked through the wilderness of this world, I lighted on a certain place where was a den \* : and I laid me down in that \* *The goal:* place to sleep : and as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, stand in a certain place, with his face from his own house, a book in hand, and a great burden on his back, Isa. lxi. 6. Luke xvi. 33. Psalm xxxviii 4. Heb. ii. 2. Luke xiv. 31. I looked, and saw him open the book, and read therein, and as he read, he wept and trembled : and not being able longer to contain, he brake out with a lamentable cry, saying, *What shall I do?* Acts ii. 27.

In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress, but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children? and thus he began to talk to them, O my dear wife, said he, and you the children of my bowels, I your dear friend, am myself undone by reason of a burden that lieth hard upon me: moreover, I am for certain informed, that this our city will be burned with fire from heaven, in which fearful overthrow, both myself, with thee, my wife, and you my sweet babes, shall

miserably come to ruin, except  
 \* *He knows* (the which \* yet I see not) some  
*no way of e-* way of escape may be found,  
*scape as yet.* whereby we may be delivered.

At this, his relations were sore amazed; not for that they believed that which he said to them was true, but because they thought that some frenzy distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed, but the night was as troublesome to him as the day: wherefore, instead of sleeping, he spent it in sighs and tears, so when the morning was come, they would know how he did: and he told them, worse and worse; he also set to talking to them again,  
 but

but they began to be hardened. They also thought to drive away his distemper by harsh ~~early~~ <sup>car-</sup>riage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him; wherefore he began to retire himself to his chamber to pray for, and pity them, and also to condole his own misery: he would also walk voluntarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now, I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?* Acts xvi. 30, 31.

I saw also that he looked this way, and that way, as if he would run, yet he stood still, because, (as I perceived) he could not tell what way to go. I looked then, and saw a man named EVANGELIST, coming to him; and asked, Wherefore dost thou cry? He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second, Heb. 12. 27. Job xvi. 21. Ezek. xxii. 14. Then said Evange-  
list



Christian no sooner leaves this world but meets  
 EVANGELIST, who lovingly him greets,  
 With tidings of another: and doth show  
 Him how to mount to that from this below.

Ask, Why not willing to die; since this life is attended with so many evils? The man answered, because I fear that this burden that is upon my back, will sink me lower than the grave; and I shall fall into Tophet. Isa. xxx. 23. And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution, and the thoughts of these things make me cry. Then, said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll \*, and there \* *Convictions* was written within, *Fly from of the neces-* the wrath to come, *Matthew sity of flying.* iii. 7. ~

The man therefore read it, and looking upon Evangelist very carefully; said, Whither must I fly? then said Evangelist, pointing with his finger over a very wide field. Do you see yonder wicket-gate? Mat. vii. 13. The man said, No. Then said the other, Do you see yonder shining light? Psalm cxix. 105. 2 Pet. i. 19. He said, I think I do. Then said Evangelist, Keep that † *Christ and* light in your eye, and go up † *the way to* directly thereto, † *him cannot be* so shalt thou † *found with-* see the gate: at which when † *and the words* thou knockest, it shall be told † *thee what thou shalt do*

So I saw in my dream that the man began



to run; now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return: but the man put his fingers in his ears: (Luke xiv. 26.) and ran on, crying, *Life, life, eternal life.* So he looked not behind him, but fled towards the middle of the plain, Gen. xix. 17.

The neighbours also came out to see him

\* *They that fly from the wrath to come, are a gazing-stock to the world.*  
Jer. xx. 10.

† *Obstinate and Pliable follow him.*

run, and as he ran, some mocked, others threatened, and some cried after him to return\*: and amongst those that did so, there were two that were resolved to fetch him back by force. The name of the one was *Obstinate* and the name of the other *Pliable* †. Now by this time the man was got a good distance from them; but however they were resolved to pursue him: which they did, and in a little time they overtook him. Then said the man, Neighbours, *Wherefore are ye come?* They said, *To persuade you to go back with us;* but he said, *That can by no means be: you dwell, said he, in the city of destruction, (the place also where I was born) I see it to be so: and dying there, sooner or latter, you will sink lower than the grave, into a place that burns with fire and brimstone, be content good neighbours, and go along with me.* ...

*Obstinate.*

**Obstinate.** What I said **Obstinate**, and leave our friends and our comforts behind us?

**Christian.** Yes, said **Christian**, (for that was his name) because that all which you shall forsake, is not worthy to be compared with a little of that, which I am seeking to enjoy: (1 Cor. iv. 10.) and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough and to spare, Luke xv. 17. Come away and prove my words.

**Obst.** What are the things you seek since you leave all the world to find them.

**Chr.** *I seek an inheritance incorruptible, undefiled, and that fadeth not away, 1 Pet. i. 4. Heb. xi. 16. And is laid up in heaven and safe there, to be bestowed at the time appointed, on them that diligently seek it: read it so, if you will in my book.*

**Obst.** Tush, said **Obstinate**, away with your book; will you go back with us or no?

**Chr.** No, not I said the other, because I have laid my hand to the plough, Luke ix. 62.

**Obst.** Come then, neighbour **Pliable**, let us turn again, and go home without him: there is a company of those craz'd-headed conceits, that when they take a fancy by the end, are wiser in their own eyes, than seven men that can render a reason.

**Pliable.** Then said **Pliable**, don't revile, if

~~what~~

t the good Christian says, is true, the  
gs he looks after are better than ours, my  
t inclines to go with my neighbour.

Obst. What more fools still? be ruled by  
and go back, who knows whether such a  
n-sick fellow will lead you? Go back, go  
t, and be wise.

Chr. Nay, but do thou come with thy  
neighbour Pliable. There are

*Christian* such things to be had which I  
*Obstinate* spoke of, and many more glo-  
*for Pli-*ries besides; if you believe not  
*'s soul.* me read here in this book;

and for the truth of what is ex-  
t therein, behold all is confirmed by the  
d of him that made it, Heb. ix. 17, 18,  
20, 21.

liable. Well, neighbour Obstinate (*faith*  
*liable*) I begin to come to a +

*liable con-* point, I intend to go along  
*d to go* with this good man, and to cast

*Christi-* in my lot with him; but my  
good companion, do you know  
the way to this desired place?

Chr. I am directed by a man whose name  
angelist, to speed me to a little gate that  
bre us, where we shall receive instructions  
t the way.

Obst. Come then, good neighbour, let us be  
y; then they went both together.

Chr. And I will go back to my place, said  
Obst.

Obstinate: I will be no companion of such \* misled fanatical fellows.

\* *Obstinate goes railing back.*

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain †; and thus they began their discourse.

† *Talk between Christian & Pliable.*

Chr. Come neighbour Pliable, how do you do? I am glad you are persuaded to go along with me; had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come neighbour Christian since there is none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going?

Ch. I can better conceive of them with my mind, than speak of them with my tongue; but yet since you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes verily, for it was made by him that cannot lie, Tit. i. 2.

Pli. Well said; what things are they?

Chr. There is an endless kingdom to be inherited, and everlasting life to be given us; that we may inhabit the kingdom for ever, Isa. xlv. 17. John x. 27, 28, 29.

Pli.

Pli. Well said, and what else?

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven, 2 Tim. iv. 8. Rev. xxii. 5. Matth. xiii. 43.

Pli. This is very pleasant, and what else?

Chr. There shall be no more crying, nor sorrow; for he that is owner of the place will wipe away all tears from our eyes, Isa. lxxv. 8. Rev. vii. 16, 17. and xiii. 4.

Pli. And what company shall we have there?

Chr. There shall we be with Seraphims and Cherubims, creatures that will dazzle your eyes so look on them: (Isa. vi. 2. & Thess. iv. 16, 17. Rev. v. 11.) There also you shall meet with thousands, and ten thousands that have gone before us to that place, none of them are hurtful: but loving and holy: every one walking in the sight of God, and standing in his presence with acceptance for ever: In a word, there we shall see the elders with their golden crowns; There we shall see the holy virgins with their golden harps; There we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bore to the Lord of that place; all well, and clothed with immortality, as with a garment, Rev. iv. 4. Chap. xiv. 1, 2, 3, 4, 5. John xii. 25. 2 Cor. v. 2, 3, 6.

Pli. The hearing of this is enough to ravish

one's

one's heart: but are these things to be enjoyed? How shall we get to be sharers thereof?

Chr. The Lord, the governor of the country, hath recorded that in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely. Isa. lv. 1, 2. John vii. 37. and vi. 37. Rev. xxi. 6. and xxi. 17.

Pli. Well, my good companion, glad am I to hear of these things, come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew near to a very miry *\* Slough* *\* The Slough* that was in the midst of the *of Despond.* plain, and they being heedless, did both fall suddenly into the bog. The name of the slough was *Despond.* Here therefore they wallowed for a time being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Pli. Then said Pliable, Ah, neighbour Christian, where are you now?

Chr. Truly, said Christian, I do not know.

Pli. At this Pliable began to be offended; and angrily said to his fellow, Is this the happiness you have told me all this while of? if we have such ill speed at our first setting out, what may

may we expect, betwixt this and our journey's end? \* *It is not enough to be pliable.* \* May I get out again with my life, you shall possess the brave country alone for me: and with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went and Christian saw him no more.

Wherefore Christian was left to tumble in the slough of Despond alone; † *Christian in trouble, seeks still to get further from his own house.* † but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the wicket gate; the which he did, but could not get out, because of the burden that was upon his back; but I beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

Chr. Sir, said Christian, I was bid to go this way, by a man called Evangelist; who directed me also to yonder gate, that I might escape the wrath to come; and as I was going thither I fell in here.

Help. But why did you not † *The promises.* look for the † steps.

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help.

Help. Then, said he, \* Give me thine hand: so he gave him , \* *Help lifts his hand, and he drew him out him up.* and set him upon sound ground; and bid him go on his way, Psalm xl. 2.

Then I stept to him that pluckt him out, and said, Sir, Wherefore since over this place is the way from the city of Destruction, to yonder gate, is it that this place is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough, is such a place as cannot be mended, it is the descent whither the † scum and filth that † *What makes attends conviction for sin doth the slough of continually run, and therefore Despond.* it is called the slough of Despond; for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: and this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad, Isaiah xxxv. 3, 4 his labourers also have by the direction of his Majesty's surveyers, been for above these sixteen hundred years, employed about this patch of ground, if perhaps it might have been mended. Yes, and to my knowledge, saith he, Here hath been swallowed up at least, twenty thou-



thousand cart-load; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions; (and they that can tell, say, they are the best materials to make good ground of the place) if so be it might have been mended, but it is the slough of despond still: and so will be when they have done what they can.

True there are by the direction of the Law-giver, certain good and substantial steps placed over thro' the very midst of this slough, but at such time as this place doeth much spue out its filth, as it doeth against change of weather, these steps are hardly seen; or if they be, men through the dizziness of their heads, step besides; and then they are bemoired to purpose, notwithstanding the steps be there; but now the ground is good when they are once got in at the gate. *1 Sam. xii. 23.*

Now I saw in my dream, that by this time Pliable was got home to his house again. So his neighbours came to visit him; † and some of them called him wise man for his coming back; and some called him fool for hazarding himself with Christian; others again did mock at his cowardliness,

*\*The promise of forgiveness and acceptance to life by faith in Christ.*

*† Pliable's visitation & entertainment from his neighbours at his return.*

ness, saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat shaking among them. But at last he got more confidence, and then they all turned their tails, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitary by himself, he espied one afar off crossing over the field, \* to meet him: and their hap was to meet just as they were crossing the way to each other. The gentleman's name that met him

\* *Worldly-  
Wifeman  
meets with  
Christian.*

was Mr. Worldly-Wifeman, he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man then meeting with Christian, and having some inkling of him, for (Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but it also began to be the town-talk in some other places) Mr Worldly-Wifeman therefore having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like; began thus to enter into some talk with Christian.

Wor. How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner †

† *Talk betwixt  
Mr. Worldly-  
Wifeman and  
Christian.*

indeed, as ever, I think, a poor creature had. And whereas you ask me, whither away, I tell you, Sir, I am going to yonder Wicket-gate before me, for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Wor. Hast thou a wife and children?

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly, methinks I am as if I had none. 1 Cor. vii. 29.

Wor. Wilt thou hearken to me, if I give thee counsel.

Chr. If it be good, I will: for I stand in need of good counsel.

Wor. I would advise thee then † that thou with all speed get thyself rid of thy burden: for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee, till then.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders; therefore I am going this way as I told you, that I may be rid of my burden.

Wor. Who bid thee go this way to be rid of thy burden?

Chr.

Chr. A man that appeared unto me to be a very great and honourable person, his name as I remember is Evangelist.

Wor. Bestrew him for his counsel: there is not a more dangerous and troublesome way in the world, than that is unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his counsel \*: Thou hast met with something (as I perceive) already: I see the dirt of the slough of Despond is upon thee, but that slough is the beginning of the sorrows that do attend those that go in that way! Hear me, I am older than thou? Thou art like to meet with in the way that thou goest, wearisomness, painfulness, hunger, perils, nakedness, swords, lions, dragons, darkness, and in a word, death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

\* *Worldly-  
Wiseman  
condemneth  
Evangelist's  
counsel.*

Chr. Why Sir, this burden upon my back is more terrible to me than all these things which you have mentioned: † nay me-thinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden.

† *The frame  
of the heart  
of a young  
Christian.*

Wor. How camest thou by the burden at first?

Chr. By reading this book in my hand.

Wor. I thought so; \* and it  
 \* *Mr. Worldly-Wiseman does not like that men should be serious in reading the Bible.* *is happened unto thee, as to other weak men, who meddling with things too high for them, do suddenly fall into thy distraction; which distractions do not only unman men, (as thine I perceive hath done thee) but they run them upon desperate ventures to obtain they know not what.*

Chr. I know what I would obtain; it is ease from my heavy burden.

Wor. But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me) I could direct thee to what thou desirest without the dangers that thou in this way wilt run thyself into: yea and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship and content.

Chr. Sir, pray open this secret to me.

Wor. Why in yonder village (the village is named Morality) there dwells a gentleman whose name is Legality,  
 † *Mr Worldly prefers morality before the strait gate.* a very † judicious man (and a man of very good name) that has skill to help men off with such burdens as thine are from their  
 their

their shoulders: yea, to my knowledge, he hath done a great deal of good this way: ay and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go and be helped presently, His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself. There, I say thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not with thee, thou mayest send for thy wife and children to thee, to this village, where there are houses now standing empty, one of which thou mayest have at a reasonable rate: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a † stand, but presently he concluded if this be true that this gentleman hath said, my wisest course is to take his advice, and with that he thus farther spake.

† *Christian  
snared by  
Mr Worldly-  
Wiseman's  
words.*

Chr. Sir, which is my way to his honest man's house?

Wor. Do you see yonder  
 † *Mount Sinai*, † high hill?

Chr. Yes very well.

Wor. By that hill you must go; and the first house you come at is his.

So Christian turned out of his way; to go to Mr Legality's house for help: but behold, when he was got now hard by the hill it seemed so high, and also, that side of it that was next the way-side, did hang

† *Christian* so much over, that Christian  
*afraid that* was † afraid to venture further  
*mount Sinai* left the hill should fall on his  
*would fall on* head; wherefore there he stood  
*his head.* still, and wotted not what to

do. Also his burden, now, seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned, Exod. xix. 18, 19. Heb. xii. 21. here therefore he did sweat and quake for fear. And now he began to be sorry that he had taken Mr Worldly-Wiseman's coun-

§ *Evangelist*  
*findeth Chri-*  
*stian under*  
*mount Sinai,*  
*and looketh*  
*severely upon*  
*him.*

sel; and with that he saw E-  
 vangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer, and coming up to him, He looked upon him with a severe § and dreadful counte-

nance:



When Christians unto carnal men give ear,  
Out of their way they go, and pay for't dear:  
For Mr Worldly-Wiseman can but show  
A saint the way to bondage and to wo.



nace: and thus began to reason with Christian.

† *He reasons afresh with Christian.* Evan. What dost thou here Christian? said he, at which words Christian knew not what to answer: wherefore at present he stood speechless before him. Then said Evangelist farther, Art not thou the man that I found crying without the walls of the city of Destruction?

Chr. Yes, dear Sir, I am the man, said Christian.

Evan. *Did I not direct thee the way to the little wicket-gate.*

Chr. Yes, dear Sir, said Christian.

Evan. How is it then that thou art so quickly turned aside, for thou art now out of the way?

Chr. I met with a gentleman so soon as I had got over the slough of Despond, who persuaded me that I might in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came thither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall upon my head.

Evan. What said that gentleman to you?

Chr.

**Chr.** Why he asked me whither I was going, and I told him.

**Evan.** And what said he then ?

**Chr.** He asked me if I had a family, and I told him: but said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

**Evan.** And what said he then ?

**Chr.** He bid me with speed get rid of my burden, and I told him it was ease that I sought: and said I, I am therefore going to yonder gate to receive further directions how I may get to the place of deliverance. So he said that he would shew me a better way and short; not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens. So I believed him, and went out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are, I stopped for fear (as I said) of the danger: but I now know not what to do.

**Evan.** Then (said Evangelist) stand still a little, that I may shew thee the words of God. So he stood trembling. Then said Evangelist, Heb. ~~25~~ 25. *See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth,* † *much more shall we not escape,* † Evangelist.

convinces Christian of his errors. *if we turn away from him that speaketh from heaven. He said moreover, Heb. x. 18. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.* He also did thus apply them, Thou art the man that art running into this misery, thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his feet as dead, crying, *Wo is me, for I am undone: at the sight of which Evangelist caught him by the right hand, saying, All manner of sin and blasphemies shall be forgiven unto men, Matth. xii. Be not faithless, but believing, Mark iii.* Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of, I will now shew thee, who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly-Wiseman, and rightly is he so called; partly because he favoureth only the doctrine of this world † (therefore he always goes to the town of Morality to church) and partly

† *Mr Worldly-Wiseman described by Evangelist.*

because he loveth that doctrine best, for it saveth him from the cross; and because he is of this carnal temper, therefore he seeketh to pervert thy ways, tho' right. † *Evangelist discovers the deceit of Mr Worldly-Wiseman.*  
 † Now there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

*First,* Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a Worldly-Wiseman. The Lord says, *Strive to enter in at the strait gate, Luke xiii. 24.* The gate to which I send thee; *For strait is the gate that leadeth unto life, and few there be that find it, Mat. vii. 13, 14.* From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

*Secondly,* Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it before the treasures of Egypt. Heb. xi. 25, 26. besides the King of glory

hath told thee, *That he that will save his life shall lose it*, Mark viii. 35. John xii: 25. Mat. x. 39. *And he that comes after him and hates not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his own life also, he cannot be my disciple*, Luke xiv. 26. I say therefore, for a man to labour to persuade thee, that, that shall be thy death; without which; the truth hath said, thou can'st not have eternal life, this doctrine thou must abhor.

*Thirdly*, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, Gal. iv. 22, 23, 24, 25, 26, 27. is the son of the bond-woman which now is, and is in bondage with her children, and is in a mystery this † mount Sinai, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how can'st thou expect by them to be made free? This Legality therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him, no nor is ever like to be; ye cannot be justified by the works of the law: for by the deeds of the law no man living can be rid of his burden.

den: therefore Mr Worldly-Wiseman is a liar and Mr Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of this sottish man, but a design to beguile thee of thy salvation, and turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced, *As many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things that are written in the book of the law to do them,* Gal. iii. 10.

Now Christian looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr Worldly-Wiseman, still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have had that prevalency with him as to cause him forsake the right way. This done he applied himself again to Evangelist in words and sense as follows;

Chr. Sir, what think you? is there any hope?

† *Christian enquireth if he may yet be happy.*

† may I now go back; and go up to the wicket-gate, shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel, but may my sin be forgiven?

Evan. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths: † yet will the man at the gate receive thee for he has good-will for men: only,

† *Evangelist comforts him.* said he, Take heed that thou turn not aside again, lest thou perish from the way, when his wrath is kindled but a little, Psalm ii. last. Then did Christian address himself to go back, and Evangelist, after he had kist him, gave him one smile and bid him God-speed: so he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way, which he left to follow Mr Worldly-Wiseman's counsel: so in process of time, Christian got up to the gate. Now over the gate there was written, *Knock and it shall be opened unto you*, Matth. vii. 8. He knocked therefore more than once or twice, saying,

*Man*

*May I now enter here? will he within,  
Open to ferry me, though I have been  
An undeserving rebel? Then shall I  
Not fail to sing his lasting praise on high.*

At last there came a grave person to the gate named Goodwill, who asked, Who was there? And whence he came, and what he would have?

Chr. Here is a poor burdened sinner, I come from the city of Destruction, but am going to mount Zion, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this gate is the way thither, Know if you are willing to let me in.

Good. † I am willing with all my heart, said he: and with that he opened the gate.

So when Christian was stepping in, the other gave him a palm: Then said Christian, What means that? The other told him, a little distance from this gate, there is erected a strong castle of which Beelzebub is the † captain: from thence both he and them that are with him, shoot arrows at those that come up to this gate, if haply they may die before they can get in.

Then, said Christian, † I rejoice and tremble. So when he was got in, the man of the gate

*† The gate will be opened to broken-hearted sinners.*

*† Satan envies those that enter the strait gate.*

*† Christian entered the gate with joy & trembling.*





He that would enter in, must first without  
 stand knocking at the gate; nor need he doubt  
 That is a knocker, but to enter in,  
 For God can love him, and forgive his sin.

asked him, Who directed him thither ?

Chr. † Evangelist bid me come hither and knock, (as I did :) And he said, that you Sir, would tell me what I must do.

† *Talk between  
Good-will and  
Christian.*

Good. An open door is set before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.

Good. But how is it that you came alone ?

Chr. Because none of my neighbours saw their danger, as I saw mine.

Good. Did any of them know of your coming ?

Chr. Yes, my wife and children saw me at the first, and called after me to turn again : Also some of my neighbours stood crying, and calling after me to return : but I put my fingers in my ears, and so came on my way.

Good. But did none of them follow you to persuade you to go back ?

Chr. Yes, both Obstinate and Pliable. But when they saw that they could not prevail, Obstinate went railing back ; but Pliable came with me a little way.

Good. But why did he not come through ?

Chr. We indeed came both together until we came at the slough of Despond, into the which we also suddenly fell. And then was my neighbour Pliable discouraged, and would not

† *A man may have company when he sets out for heaven and yet go thither alone.*

not adventure further. † Wherefore getting out again, on that side next to his own house; he told me, I should possess the brave country alone for him: so he went his way, and I came mine: He after Obstinate, and I to this gate.

Good. Then, said Good-will, Alas, poor man, is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Chr. Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is no † difference betwixt him and myself. 'Tis true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. Worldly-Wiseman.

Good. Oh, did he light upon you? what he would have had you seek for ease at the hands of Mr Legality; they are both of them very cheats: But did you take his counsel?

Chr. Yes, as far as I durst: I went to find out Mr Legality, until I thought that the moun-tain that stands by his house, would have fallen upon mine head: wherefore there I was forced to stop.

Good.

*The Pilgrim's Progress.*

Good. That mountain has been the death of many, and will be the death of many more if well you escaped being by it dashed in pieces.

Chr. Why, truly I do not know what some of me there, had not Evangelist had met me again, as I was musing in the middle of my dumps: but it was God's mercy that came to me again, or else I had never come hither. But now I am come such an one am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But Oh, what a favour is this to me, that I am admitted entrance here?

Good. We make no objections against † any, notwithstanding all that they have done before they come hither, they

† *Christ is comforted again.*

in no wise are cast out; John vi. 37.

therefore good Christian, come a little with me, and I will teach thee about the way thou must go. Look before

thee; † dost thou see this narrow way? this is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles, and it is as straight as a rule make it: this is the way thou must go.

† *Christ directed on his way.*

Chr. But, said Christian, are there no turnings † and windings by which a stranger may lose his way?

† *Christ afraid of losing his way.*

Good. Yes, there are many ways but down upon this; and they are crooked and wide: But this thou mayest distinguish the right from the wrong; the right only being strait and narrow, Matth. vii. 14.

Then I saw in my dream. That Christian asked him further, if he could not help him off with his † burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help:

He told him, as to thy burden, be content to bear it, until thou comest unto the place of † deliverance; for there it will fall from thy back of itself.

† *There is no deliverance from the guilt and burden of sin, but by the death & blood of Christ.*

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from

the gate, he would come to the house of the Interpreter at whose door he should knock, and he would shew him excellent things. Then Christian took his leave of his friend, and he again bid him God-speed.

† *Christian comes to the house of the Interpreter.*

Then he went on till he came at the house of the † Interpreter, where he knocked over and over: at last one came

to the door, and asked who was there?

Chr. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house, to call here for my profit, I would therefore speak with the master of the house; so he call'd for the master of the house; who after a little time came to Christian, and asked him, What he would have? Sir, said Christian, *I am a man that am come from the city of Destruction and am going to the mount Sion, and I was told by the man that stands at the gate at the head of this way, that if I called here you would shew me excellent things, such as would be a help to me in my journey.*

Interpreter. Then said the Interpreter, come in, † I will shew thee that which will be profitable for thee. So he commanded his man to light † the candle, and bid Christian follow him, so he had him into a private room, and bid his man open a door; the which when he had done, † Christian saw the picture of a very grave person hang up against the wall, and this was the fashion of it, it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon his lips, the world was behind his back: it stood as it pleaded with men, and a crown of gold did hang over its head.

† He is entertained.

† Illumination.

† He sees the fashion of a grave picture

Chr.

Chr. Then said Christian, what meaneth this?

Int. The man whose picture this is, is one of a thousand, he can beget children, travel in birth with children, and nurse them himself when they are born. (1 Cor. iv. 15. Gal. iv. 19.) And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth written on his lips: it is to shew thee, that his work is to know, and unfold dark things to sinners; even as also thou

seest him stand as if he pleaded  
 † *The meaning of the picture.* with men: † and whereas thou seest the world as cast behind him, and that a crown hangs

over his head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his master's service, he is sure in the world that comes next, to have glory for his reward:

Now, said the Interpreter, I have shewed thee this picture first, † because the

† *Why he shewed him the picture first.* man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized, to be thy guide in all difficult places thou

mayest meet with in the way: wherefore take

heed to that I have shewed thee, and bear

in thy mind what thou hast seen, lest in

journey, thou shalt with some that pre-

tend

tend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour, that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep: Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choaked, Then said the Interpreter to a damsel that stood by, Bring hither water and sprinkle the room; the which when she had done, it was swept, and cleansed with pleasure.

Chr. Then said Christian, What means this?

Int. The Interpreter answered: This Parlour is the heart of a man that never was sanctified by the sweet grace of the gospel. The dust is his original sin, and inward corruption that have defiled the whole man. He that began to sweep at first is the law: but she that brought water, and did sprinkle it, is the gospel: Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choaked therewith: This is to shew thee that the law, instead of cleansing the heart (by its working from sin, doth revive, put strength into, increase it in the soul, even as it doth disc



and forbid it, for it doth not give power to subdue it, Rom. vii. 6. 1 Cor. xv. 56. Rom. v. 20.

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure, This is to shew thee, that when the gospel comes in the sweet and precious influences thereof to the heart; then I say, even as thou sawest the Damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, thro' the faith of it; and consequently fit for the King of glory to inhabit, John xv. 3. Eph. v. 26. Acts xv. 9. Rom. xvi. 25, 26. John xv. 13.

† *He shewed him Passion and Patience.*

I saw moreover in my dream that the Interpreter † took him by the hand, and had him into a little room, where sat two little children, each one in his chair, The name of the eldest was Passion, and the name of the other Patience: Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: but Patience is willing to wait.

† *Passion hath his desire.*

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down

down at his feet: the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had † lavish'd a l away, and had nothing left him but rags.

† *And quickly lavishes all away.*

Chr. Then said Christian to the Interpreter, † Expound this matter more fully to me.

† *The matter expounded.*

Int. So he said, These two lāds are figures; Passion, of the men of this world, and Patience of the men of that which is to come; for as here thou seest, Passion will have all now, this year: that is to say, in this world; so are the men of this world: They must have all their good things now, they cannot stand till next year, that is, until the next world, for their portion of goods. That Proverb, † *A bird in the hand is worth two in the bush*, is of more authority with them, than are all the divine testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently nothing left him but rags: so will it be with all such men at the end of this world.

† *The worldly man for a bird in the hand.*

Gbr. Then said Christian, Now I see that Patience has the best † wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And

† *Patience had the best wisdom.*

also because he will have the glory of his; when the other has nothing but rags.

Int. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Pa-

† *Things that are first must give place, but things that are last are lasting.*

tience, because he had his good things first, as Patience will have to laugh at Passion, † because he had his best things last; for first must give place to last; because last must have its time to come; but last gives place to

‡ *Luke xvi. Dives had his good things first.*

nothing; for there is not another to succeed: He therefore that hath his portion first, must needs have a time to spend it; but he that has

his portion last, must have it lastingly: Therefore it is said of ‡ Dives, *In thy life time thou receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.*

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

§ *The first things are but temporal.*

Int. You say truth, § *For the things that are seen are but temporal, but the things that are not seen are eternal:* But tho' this be so, yet since things present, and our flesh-appetite are such near neighbours one to another;

another; and again, because things to come, and carnal sense, are such strangers one to another; Therefore it is that the first of these so suddenly fall into amity, and that distance is so continually between the second. Cor. iv. 18.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place, where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered; This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil; but in that thou seest the fire notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. And in that thou sawest, that the Man stood behind the wall to maintain the fire; this is to teach thee, that it is hard

for the tempted to see how this work of grace is maintained in the soul. 2 Cor. xii. 9.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up towards the door of the palace; and behold at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a distance from the door, at a table side, with a book, and his inkhorn before him, to take the names of them that should enter therein: he saw also, that in the door way, stood many men in armour to keep it, being resolved to do to the man that would enter, what hurt and mischief they could. Now was Christian somewhat in amaze: At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, † Set down my name, Sir; the which when he had done, he saw the man draw sword, and put an helmet upon his head, rush toward the door upon the armed men, & laid upon him with deadly force; but the

† *The Valiant man.*

man not at all discouraged, fell to cutting and hacking most fiercely. So after he had \* received, and given \* Acts xiv. 22. many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

*Come in, come in;*

*Eternal glory thou shalt win:*

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay stay (said the Interpreter) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him † *Despair like an Iron Cage,* into a very dark room, where there sat a man in an † *Iron Cage,*

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian what meaneth this? at which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

Chr. What was thou once?

Man. The man said, I was once a fair and flourishing professor, both in my own eyes, and also in the eyes of others: I once was, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither. Luke viii. 13.

Chr. Well, but what art thou now?

Man. I am now a man of despair, and am shut up in it, as in this Iron Cage. I cannot get out; O now I cannot.

Chr. But how camest thou in this condition?

Man. I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart that I cannot repent.

Then said Christian to the Interpreter, But is there no hopes for such a man as this? Ask him, said the Interpreter.

Chr. Then said Christian is there no hope, but you must be kept in the Iron Cage of Despair.

Man. No, none at all.

Chr.

**Chr.** Why? the Son of the Blessed is very pitiful.

**Man.** I have crucified him to myself afresh; I have despised his person, I have despised his righteousness, I have counted his blood an unholy thing, I have done despite to the Spirit of grace: therefore I shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary. Heb. vi. 6. Luke xix. 14. Heb. x. 28, 29.

**Chr.** For what did you bring yourself into this condition?

**Man.** For the lusts, pleasures, and profits of this world; in the enjoyment of which, I did then promise myself much delight: But now, every one of these things also bite me, and gnaw me, like a burning worm.

**Chr.** But canst thou not now repent and turn?

**Man.** God hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage; nor can all the men in the world let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity.

**Int.** Then said the Interpreter to Christian, let this man's misery be remembered by thee, and be an everlasting caution to thee.



Chr. Well, said Christian, this is fearful? God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it now time for me to go on my way?

Int. Tarry till I shew thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then, said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing; so he began and said, This night as I was in my sleep, I dreamed, and behold the heavens grew exceeding black. Also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds racked at an unusual rate; upon which I heard a great sound of a trumpet, and also saw a man sit upon a cloud, attended with the thousands of heaven: they were all in a flaming fire; also the heavens were in a burning flame. I heard then a voice, saying, *Arise ye dead and come to judgment*; and with that the rocks rent, the graves opened, and the dead that were therein came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains; Then I saw the Man that sat upon the cloud, open the book,

book and bid the world draw near. Yet there was by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the Man that sat on the cloud, *Gather together the tares and chaff, and the stubble, and cast them into the burning lake;* and with that the bottomless pit opened, just whereabout I stood; Out of the mouth of which there came, in an abundant manner, smook, and coals of fire, with hideous noises. It was also said to the same persons, *Gather my wheat into the garner.* And with that I saw many catch'd up and carried away into the clouds; but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the cloud still kept his eye upon me. My sins also came into my mind; and my conscience did accuse me on every side. Upon this I awaked from my sleep. 1 Cor. xv. 1 Thess. iv. Jude. 15. John. v. 28. 2 Thess. i. 8. Rev. xx. 11, 12, 13, 14. Isa. xxvi. 21. Micah vii. 16, 17. Psalm v. 1, 2, 3. Mal. iii. 2, 3. Dan. vii. 9, 10. Mark. iii. 13. Chap. xiv. 32. Mal. iv. 1. Luke iii. 17. 1 Thess. vii. 16, 17. Rom. ii. 14, 15.

Chr. But what was it that made you so afraid of this sight.

Man. Why, I thought that the day

judgment was come, and that I was not ready for it: But this frightened me most, that the angels gathered up severals, and left me behind; also the pit of hell opened her mouth; it where I stood. My conscience too afflicted me: and, as I thought, the Judge had always his eyes upon me, shewing indignation in his countenance.

Then said the Interpreter, Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Int. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, the Comforter be always with thee, good Christian to guide thee in the way that leads to the city. So Christian went on his way, saying,

*Here I have seen things rare and profitable,  
Things pleasant, dreadful, things to make me  
In what I have begun to take in hand; (stable  
Then let me think on them, and understand  
Wherefore they shew'd me woe, and let me be  
Thankful, O good Interpreter, to thee.*

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall  
was

was called Salvation. Upon this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back. Isa. xxvi. 1.

He ran thus till he came to a place somewhat ascending, and upon that place stood a Cross, and a little below, in the bottom, a Sepulchre. So I saw in my dream, that just as Christian came up with the Cross, his burden loosed from off his shoulder, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, *He hath given me rest by his sorrow and life by his death.* Then he stood still a while to look and wonder; for it was very surprising to him that the sight of the Cross should thus ease him of his bur-

*\* When God releases us of our guilt and burden, we are as those that leap for joy.*

den. He looked therefore and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold three shining ones came to him and saluted him, with *Peace be to thee;* so the first said to him, *Thy sins be forgiven thee;* the second *stript him of his rags,* and clothed him with change of raiment; the third also *set a mark on his forehead,* and



Who's this the Pilgrim, how 'tis very true,  
 Old things are fall away all's become new,  
 Strange; he's another man upon my word,  
 They be fine feathers that make a fine bird,

gave him a roll, with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way. Then Christian gave three leaps for joy, and went on singing: Zech. xii. 10. Mark ii. 2. Zech. iii. 4. Eph. i. 13.

A Christian can sing tho' alone, when  
God doth give him the joy of his heart.

*Thus far did I come laden with my sin;  
Nor could ought ease the grief that I was in,  
'Till I came hither: what a place is this!  
Must here be the beginning of my bless?  
Must here the burden fall from off my back?  
Must here the strings that bind it to me crack?  
Blest Cross! blest Sepulchre! blest rather be  
The Man that there was put to shame for me!*

I saw then in my dream, that he went on thus, even until he came at the bottom, where he saw a little out of the way, three men fast asleep with fetters upon their heels. The name of the one was † Simple, another Sloth, and the third Presumption.

† Simple,  
Sloth and  
Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them; and cried, You are like them that sleep on the top of a mast, for the dead sea is under you, a gulph that hath no bottom; awake, therefore, and come

way; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion, comes by, you will certainly become a prey to his teeth. With that they looked

• *There is no persuasion will do, if God openeth not the eyes.* upon him, and began to reply in this sort: • Simple said, I see no danger: Sloth said, Yet a little more sleep: and Presumption said, Every tub must stand upon its own bottom. And so they lay down to sleep again, and Christian went on his way. Prov. xxiii. 24. 1 Pet. v. 8.

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up space to him. The name of the one was Formalist; and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

‡ *Christian talketh with them.* Chr. † Gentlemen, whence come you, and whither go you?

Form. and Hyp. We were born

### The Pilgrim's Progress.

born in the land of Vain-glory, and are g  
for praise to mount Sion.

Chr. Why came you not in at the  
which standeth at the beginning of the v  
Know you not that it is written, That *he  
cometh not in by the door, but climbeth up  
other way, the same is a thief and a ro.*  
John 8. 1.

Form. and Hyp. They said, That to g  
the gate for entrance; was by all their c  
try-men counted too far about; and th  
fore their usual way was to make a short  
of it, and to climb over the wall as they  
done.

Chr. But will it not be counted a tre  
against the Lord of the city, whither we  
bound, thus to violate his revealed will?

Form. and Hyp. They told  
him, † that as for that, he † They  
needed not to trouble his head *came into*  
thereabout; for what they did, *way, but*  
they had custom for, and *by the*  
could produce, if need were, *think th*  
testimony that would witness *they can*  
it; for more than a thousand *something*  
years. *vindicat*

Chr. But, said Christian, will *of their*  
your practice stand a trial at *practice.*  
law?

Form. and Hyp. They told him, that  
tom, it being of so long standing as abc



thousand years, would doubtless now be admitted as a thing legal by an impartial Judge; and besides, say they, if we get into the way, what is the matter which way we get in; if we are in, we are in: Thou art but in the way, who as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

Chr. I walk by the rule of my Master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You came in by yourselves without his direction: and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.

Chr. By laws and ordinances you will not be saved, since you came not in by the door.

And

And as for this coat on my back it was given me by the Lord of the place whither I go; and that as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before; and besides, † thus I comfort myself as I go: surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back! a coat that he gave me freely in that day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a roll sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it; all which things I doubt you want, and want them, because you came not in at the gate.

Gal. i. 16.

To these things they gave him no answer, only they looked upon each other, and laughed. Then I saw that they went on all, save that Christian kept before, who had no mor-

tall

† *Christian has got his Lord's coat on his back, and is comforted therewith: he is comforted also with his mark and his roll.*

† *Christian has talk with himself.*

talk but † with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the roll that one of the shining ones gave him by which he was refreshed.

† *He comes to the hill Difficulty.*

I beheld then, that they all went on till they came to the foot of the hill † Difficulty, at the bottom of which was a spring. There was also in the same place two other ways besides that which came straight from the gate; one turned to the left hand and the other to the right, at the bottom of the hill, but the narrow way lay right up the hill, and the name of the way going up the side of the hill, is called Difficulty. Christian now went to the spring, and drank thereof to refresh himself, and then began to get up the hill, saying: *Isa. xlix. 10.*

*The hill though high, I covet to ascend,*

*The difficulty will not me offend.*

*For I perceive the way to life lies here:*

*Come pluck up heart, let's neither faint nor fear:*

*Better, though difficult, the right way to go,*

*Than wrong, tho' easy, where the end is wo.*

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go, and supposing also that these two ways might



Shall they who work begin, yet rightly end,  
 Shall they at all have safety for his friend?  
 No, no, in head strong manner they set out,  
 And headlong will they fall as last no doubt.

*The Pilgrim's Progress.* Part I

ight meet again with that, up which Christ  
n went, on the other side of the hill: there-  
re they were resolved to go in these ways.  
ow the name of the one of those ways was  
Danger, and the name of the  
*The danger* other Destruction. So the \*  
*turning out* one took the way which is call-  
*the way.* ed Danger which led him into  
a great wood; and the other  
ok directly up the way to Destruction, which  
f him into a wide field, full of dark moun-  
ns, where he stumbled and fell, and rose  
more.

I looked then after Christian, to see him go  
the hill, where I perceived he felt from  
nning to going, and from going to clam-  
ring upon his hands, and his knees, because  
the steepness of the place. Now about the  
midway to the top of the hill,  
*A word of* was a pleasant ¶ Arbour, made  
*acc.* by the Lord of the hill, for the  
refreshing of weary travellers:  
ither therefore Christian got, where also he  
down to rest him: Then he pulled his  
ll out of his bosom, and read therein to his  
mfort; he also now began afresh to take a  
view of the coat or garment that was given  
m as he stood by the cross. Thus pleasing  
mself a while, he at last fell into a slumber,  
d thence into a fast sleep, which detained  
m in that place until it was almost night;  
and

and in his sleep † his roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him, saying, *Go to the ant, thou sluggard; consider her ways, and be wise:* and with that Christian suddenly started up, and sped him on his way; and went apace till he came to the top of the hill, Prov. vi. 6.

† He that sleeps, is a loser.

Now when he was come to the top of the hill, there came two men running to meet him again; the name of the one was † Timorous, and the other Mistrust; to whom Christian said, Sirs, what is the matter you run the wrong way? Timorous answered, That they were going to the city of Zion, and had got up that difficult place: But, said he, the farther we go, the more danger we meet with, wherefore we turned, and are going back again.

† Christian meets with Mistrust and Timorous.

Yes, said Mistrust, for just before us lies a couple of lions in the way; (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said Christian you make me afraid: but whither shall I flee to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there: if I can get to the celestial city, I am

\* *Christian  
shakes off  
fear.*

† *Christian  
miss'd his roll  
wherein he  
used to take  
comfort.*

‡ *He is per-  
plexed for his  
roll.*

am sure to be in safety there =  
\* I must venture; to go back is  
nothing but death; to go for-  
ward, is fear of death, and life  
everlasting beyond it? I will  
yet go forward. So Mistrust and Timorous  
ran down the hill, and Christian went on his  
way. But thinking again of what he had heard  
from the men, he felt in his bosom for his roll,  
that he might read therein, and be comforted;  
but he felt and found † it not.  
Then was Christian in great  
distress, and knew not what to  
do; for he wanted that which  
used to relieve him; and that  
which should have been his pass  
into the celestial city. Here  
therefore he began to be much  
‡ perplexed, and knew not  
what to do; at last he bethought  
himself that he had slept in the Harbour, that  
is on the side of the hill; and falling down  
upon his knees he asked God forgiveness for  
that his foolish act, and then went back to  
look for his roll. But all the way he went back,  
who can sufficiently set forth the sorrow of  
Christian's heart? Sometimes he sigh'd, some-  
times he wept, and oftentimes he chid himself  
for being so foolish to fall asleep in that place;  
which was erected only for a little refreshment  
for his weariness. Thus therefore he went back,

care-

carefully looking on this side and on that all the way as he went, if happily he might find the roll that had been his comfort so many times in his journey. He went thus till he came again within sight of the Arbour, where he sat and slept; but that sight renewed his † sorrow the more, by bringing again, even afresh, his evil sleeping into his mind. Thus therefore he now went

† *Christian bewails his foolish sleeping.*

on bewailing his sinful sleep, saying, *O wretched man that I am!* that I should sleep in the day-time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of Pilgrims! How many steps have I took in vain! (Thus it happened to Israel, for their sins they were sent back again by the way of the Red Sea) and I am made to tread these steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread these steps thrice over, which I needed not to have trod but once: Yea, now also I am like to be benighted, for the day is almost spent: O that I had not slept! Now by this time he was come to the Arbour again, where for a while he sat down and wept; but at last (as providence would have it) looking sorrowfully



‡ *Christian  
findeth his  
roll where he  
lost it.*

fully down under the settle, there he ‡ espied his roll; the which he with trembling and haste caught up and put into his bosom. But who can tell how joyful this man was, when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But, O how nimbly now did he go up the rest of the hill! yet, before he got up, the sun went down upon Christian; and this made him again recal the vanity of his sleeping to his remembrance; and thus he again began to condole with himself; O thou sinful sleep! How for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep! Now also he remembered the story that Mistrust and Timorous told him of, how they were affrighted with the sight of the lions. Then said Christian to himself again, these beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way; but while he was thus

thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway side.

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there: Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the Porter's lodge, and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him: But the Porter at the Lodge, whose name is Watchful, Mat. xiii. 14. perceiving that Christian made a halt, as if he would go back, cry'd unto him, saying, Is thy strength so small? Fear not the lions, for they are chained; and are placed there for trial of faith where it is, and for discovering of those that have none: keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on trembling for fear of the lions: but taking good heed to the directions of the Porter, he heard them rore, but they did him no harm. Then he clapt his hands, and went on till he came and stood before



**Difficulty is behind, Fear is before**  
**Tho' he's got on the hill, the Lions rove.**  
**A Christian Man is never long at ease,**  
**When one fright's gone, another doth him seize.**

*The Pilgrim's Progress.*

before the gate where the Porter was. said Christian to the Porter, Sir, what is this, and may I lodge here to night? Porter answered, This house was built by the Lord of the hill: and he built it for the relief and security of Pilgrims. The Porter asked whence he was, and whither he was going?

Chr. I am come from the city of Destruction, and am going to mount Zion; because the sun is now set, I desire if I may lodge here to night?

Porter. What is your name?

Chr. My name is now Christian, but my name at first was Graceless, I am come of the race of Japhet, Gen. ix. 27. whom God persuaded to dwell in the tents of Shem.

Por. But how doth it happen that you are so late, the sun is set?

Chr. I had been here sooner, but were I a man that I am, I slept under the Arbours on the hill-side; Nay, I had no standing that been here much sooner, but in my sleep I lost my evidence, and came out it to the brow of the hill; and then I sought for it, and finding it not; I was forced with sorrow of heart to go back to the place where I slept; where I found it, and now am I here.

Por. Well, I will call one of the virgins of this place, who will, (if she likes your company) bring you into the rest of the family, and

ing to the rules of the house. So Watchful the Porter rang a bell, at the sound of which, came out at the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called?

The Porter answered, This man is in a journey from the city of Destruction to mount Sion, but being weary and benighted, he asked me if he might lodge here to night; so I told him I would call for thee: who after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also, how he got into the way, and he told her; then she asked him, what he had seen, and met with in the way, and he told her, and last she asked his name, so he said, it is Christian, and I have so much the more desire to lodge here to night, because by what I perceive, this place was built by the Lord of the hill for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: and after a little pause, she said, I will call forth two or three more of my family. So she ran to the door and called out Prudence, Piety, and Charity, who after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, *Come in thou blessed of the Lord*; this house was built by the Lord of the hill, on purpose

pose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in, and sat down; they gave him something to drink; and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time: and they appointed Piety and Prudence, and Charity, to discourse with him: and thus they began.

Piety. Come good Christian, since we have been so loving to you to receive you into our house this night; let us if perhaps we may better ourselves thereby, \* talk with you of all things that have happened to you in your pilgrimage. *\* Piety discourses him.*

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life?

Chr. I was driven † out of my native country, by a dreadful sound that was in my ears: † *How Christian was driven out of his own country.* That unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your own country this way?

Chr. It was as God would have it, for when I was under the fear of destruction, I did

not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is  
 † *How he got into the way to SION.* Evangelist, † and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, How † Christ in despite of Sarah, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was; I thought it made my heart ache as he was telling of it, but I am glad I heard it.

Piety. Was that all that you saw at the house of the Interpreter?

Chr. No, he took me and had me where he shewed me a stately palace, and how the people were clad in gold that were in it; and how there came a venerable man, and cut his way

thro' the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal glory. Me-thought those things did ravish my heart: I would have staid at that good man's house a twelve month, but that I knew I had further to go.

Piety. And what saw you else in the way?

Chr. Saw I why, I went but a little farther, and I saw one as I thought in my mind hang bleeding upon the tree; and the very sight of him made my burden fall off my back, for I groaned under a heavy burden, but then it fell off me. It was a strange thing to me; for I never saw such a thing before. Yea, and while I stood looking up, for then I could not forbear looking, three shining ones came to me: one of them testified that my sins were forgiven me; and another stript me of my rags, and gave me this embroidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll, and with that he plucked it out of his bosom.

Piety. But you saw more than this did you not?

Chr. The things that I have told you were the best: yet some other matters I saw, as namely, I saw three men, Simple, Sloth and Presumption, ly asleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy, come tumbling over the wall; to go, as they pretended, to Sio-



but they were quickly lost: even as I myself did tell them, but they would not believe: but above all, I found it hard work to get up this hill, and as hard to come by the lions mouths; and truly, if it had not been for the good man the Porter that stands at the gate, I do not know, but that after all, I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

\* *Prudence  
discourses  
him.*

Prudence. Do you not \*think sometimes of the country from whence you came.

† *Christian's  
thoughts of  
his native  
country.*

Chr. Yes, † but with much shame and detestation; *truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned, but now*

*I desire a better country; that is, an heavenly,* Heb. xi. 15, 16.

Pru. Do you not yet bear away with you some of the things that then you were conversant withal.

‡ *Christian  
distasted with  
carnal cogi-  
tations.*

Chr. Yes, but greatly against my will; especially my inward and carnal ‡ cogitations; with which all my countrymen as well as myself were de-

lighted, but now all these things are my grief, and

and might I but chuse mine own things, I would \* chuse \* *Christian's* never to think of these things *choice.* more; but when I would be doing of that which is best, (Rom. vii.) that which is worst is with me.

Pru. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me † † *Christian's* golden hours, in which such *golden hours.* things happen to me.

Pru. Can you remember by what means you find your annoyances at times, as if they were vanquished?

Chr. Yes, when as † I think † *How Chris-* what I saw at the cross, that *tian gets pow-* will do it, and when I look up- *er against his* on my broidered coat; that will *corruptions.* do it: and when I look into the roll that I carry in my bosom, that will do it: and when my thoughts wax warm about whither I am going, that will do it.

Pru. And what is this makes you so desituous to go to mount Zion?

Chr. Why, † there I hope † *Why Christi-* to see him *alive*, that did hang *an would beat* dead on the cross: and there *mount Zion* I hope to be rid of all those things, that to this day are in me an annoy

ance to me: † there they say  
 † *Mat. xxv. 8.* there is no death; and there I  
*Rev. i. 4.* shall dwell with such company  
 as I like best. For to tell you  
 truth, I love him, because I was by him eased  
 of my burden, and I am weary of my inward  
 sickness; I would fain be where I should die  
 no more, and with the company that shall  
 continually cry, *Holy, Holy, Holy.*

Then said Charity to Christian, have you a  
 family? are you a married man?

Chr. I have a wife and four small children.

Cha. And why did you not bring them a-  
 long with you?

† *Christian's* Chr. Then Christian † wept  
*love to his* and said; Oh how willingly  
*wife and chil-* would I have done it, but they  
*dren.* were all of them utterly averse  
 to my going on pilgrimage.

Cha. But you should have talked to them,  
 and endeavoured to have shewed them the  
 danger of being behind.

Chr. So I did, and told them also what God  
 had shewed to me of the destruction of our city,  
 but I seemed to them as one that mocked, and  
 they believed me not, *Gen. xix. 14.*

Cha. Did you pray to God that he would  
 bless your counsel to them?

Chr. Yes, and that with much affection: for  
 on must think that my wife and good chil-  
 dren were very dear to me.

Cha. But did you tell them of your own sorrow and fear of destruction? For I suppose that destruction was visible enough to you.

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our head: but all was not sufficient to prevail with them to come with me:

‡ Christian's fear of perishing might be read in his very countenance.

Cha. But what could they say for themselves, why they came not?

Chr. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth: so what by one thing, and what by another they left me to wander in this manner alone.

‡ The cause why his wife and children did not go with him.

Cha. But did not you with your vain life damp all that you by words used by way of persuasion to bring them away with you?

Chr. Indeed I cannot commend my life for I am conscious to myself of many failings: therefore I know also, that a man by his conversation, may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet, this I can say, was very wary of giving them occasion, by

any unseemly action, to make them averse to going on pilgrimage. Yea, for this very \* thing, they would tell me I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think, I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Charity. † Cain hated his brother, because his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby shew themselves to be implacable to † good; and thou hast delivered thy soul from their blood.

Now I saw in my dream, that thus they sat talking together until supper † was ready. So when they had made ready, they sat down to meat: Now the table was furnished with fat things, and with wine that was well refined: and † all their talk at the table was about the Lord of the hills: as namely a-  
bout

\* *Christian's good conversation before his wife and children.*

† 1 John iii. 12. *Christian clear of their blood if they perish.*

† Ezra iv. 9. *their blood.*

‡ *What Christian had to his supper.*

† *Their talk at supper-time.*

about what he had done, and wherefore he did what he did, and why he had built that house; and by what they said, I perceived that he had been a *great warrior*, and had fought with, and slain him that had the power of death, but not without great danger to himself, which made me love him the more, Heb. ii. 14, 15.

For, as they said, and as I believe, said Christian, he did it with the loss of much blood; but that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said, they had been, and spoke with him since he did die on the cross; and they have attested, that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed, and that was, he had strait himself of his glory that he might do this for the poor: and that they heard him say and affirm, *That he would not dwell in the mountain of Zion alone.* They said moreover, † that he had made many pilgrims princes though by nature they were born beggars, and their original had been the dunghill.

† *Christ makes princes of beggars.* 2 Sam. ii. 8. Psalm cxiii. 7.

Thus they discoursed toge-

ther

thief till late at night: and after they had committed themselves to the Lord for protection, they betook themselves to rest: the pilgrim <sup>Christian</sup> they laid in a large upper chamber, whose window opened towards the sun rising, the name of the chamber was Peace, where he slept till break of day; and when he awoke and sang.

*Where am I now? is this the love and care  
Of Jesus, for the men that Pilgrims are  
Thus to provide? that I should be forgiven?  
And dwell already the next door to heaven.*

So in the morning they all got up, and after some more discourse, they told him that he should not depart, till they had shewed him the rarities of that place. And first, they led him into the Study, where they shewed him records of the greatest antiquity; in which as I remember in my dream, they shewed him first the pedigree of the Lord of the hill, that he was the Son of the Ancient of Days; and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service, and how he had placed them in such habi-

habitations that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as how they *subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword* † Heb. ix. 33, 34. *out of weakness were made strong, waxed valiant in fight, and turned to fight the armies of the Aliens.*

Then they read again in another part of the records of the house, where it was shewed how willing their Lord was to receive unto his favour, any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many things both antient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him and had him into the † *Christian* *had into the* † *armory*. *armory.* where they shewed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all prayer, and shoes that would not wear out. And there



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were enough of this to harness out as men for the service of their Lord, as there are in the heaven for multitude.

They also shewed him some *Christian* of the engines † with which *made to* some of his servants had done *patient* wonderful things. They shewed him Moses's rod, the hammer and nail with which Jael Sifera, the pitchers, trumpets and lamps with which Gideon put to flight the army of Median. Then they shewed him the goad wherewith Shamgar slew six hundred men. They shewed him also the jaw with which Samson did such mighty things; they shewed him moreover the sling stone with which David slew Goliath of Gath; and the sword also with which they will kill the man of sin, in the day that he shall rise up to the prey. They shewed besides many excellent things with which the man of sin was much delighted. This done, they went to their rest again.

*Christian* Then I saw in my dream, *d. the* that † on the morrow he got up *able* to go forwards, but they desired *ains.* him to stay till the next day. They said also: and then ~~said~~ they, we will if the day be clear, shew you the delectable mountains; which they said would yet add to his comfort: because they were nearer

nearer the desired haven, than the place where at present he was. So he consented and staid; when the morning was, up, they had him to the top of the house, and † bid him look south; so he did: † Isa. xxxiii. and behold at a great distance 16, 17. he saw a most pleasant mountainous country, beautiful with woods, vineyards, fruits of all sorts; flowers also, with springs of fountains, very delectable to behold. Then he asked the name of the country, they said it was Immanuel's land, and it is as common, said they, as the hill is to, and for all the pilgrims. And when thou comest there, from thence, thou mayest see the gate of the celestial city, as the shepherds that live there will make appear.

Now he bethought himself of setting † forward, and they were willing he should, but first said they let us go † again into the Armory, so they did: and when he came there, they harassed him from head to foot, with what was of proof left perhaps he should meet with assaults in the way. He being therefore thus accoutred, walked out with his friends to the gate, and there he asked the Porter if he saw any pilgrims pass by? Then the Porter answered yes.

Chr. Pray did you know him? said he.

Por.

Por. I asked his name, and he told me it was Faithful.

Chr. O, said Christian, I know him, he is my towns-man, my near neighbour, he comes from the place where I was born: how far do you think he may be before?

Por. He is got by this time below the hill.

Chr. Well, said Christian, good Porter, § the Lord be with thee, and add to all thy blessing much increase, for the kindnesses that thou hast shewed to me.

Then he began to go forward, but Discretion, Piety, Charity and Prudence, would accompany him down to the foot of the hill. So they went on together reiterating their former discourses, till they came to go down the hill. Then, said Christian, As it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is; for it is a hard matter

† The Valley of Humiliation.

to go down into the † valley of humiliation, as thou art now, and to catch no slip by the way; Therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my dream, that these good companions, when Christian was gone down to the bottom of the hill, gave him a loaf of bread,

bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

But now in this valley of humiliation, poor Christian was hard put to it, for he was gone but a little way before he espied a foul fiend † coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back, and therefore thought, that to turn his back to him, might give to him greater ease to pierce him with his darts; therefore he resolved to venture, and stand his ground. For, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him: Now the monster was hideous to behold; he was clothed with scales like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.

Apol. Whence come you, and whither are you bound? † *Discourse*

Chr. I am † come from the... *betwixt...*



Whilst Christian is amongst his godly friends,  
Their golden mouths make him sufficient mends;  
For all his griefs, and when they let him go,  
He's clad with northern steel from top to toe.

city of Destruction, which is the *Christian and*  
place of all evil, and am going *Apollyon.*  
to the city of Zion.

Apol. By this I perceive thou art one of my  
subjects, for all that country is mine? and I  
am the prince and god of it. How is it then,  
that thou hast run away from thy king? were  
it not that I hope thou mayest do me more  
service, I would strike thee now at one blow  
to the ground.

Chr. I was born indeed in your dominions,  
but your service was hard, and your wages  
such as a man could not live upon. *For the*  
*wages of sin is death,* Rom. vi. 23. Therefore  
when I was come to years, I did as other con-  
siderate persons do, look out if perhaps I might  
mend myself.

Apol. There is no prince that will thus light-  
ly lose his subjects: neither will  
I as yet lose thee. But since † *Apollyon's*  
thou complainest of † thy ser- *flattery.*  
vice and wages, be content to  
go back; what our country will afford, I do  
here promise to give thee.

Chr. But I have lifted myself to another, e-  
ven to the King of princes, and how can I  
with fairness go back with thee?

Apol. Thou hast done in this † *Apollyon*  
according to the old proverb, *undervalues*  
*change a bad for a worse:* † but *Christ's ser-*  
it is ordinary for those that have *vice.*

professed themselves his servants, after a while to give him the slip: and return again to me: do thou so too, and all shall be well.

Chr: I have given him my faith, and sworn my allegiance to him, how then can I go back from this, and not be hanged as a traitor?

Apol: Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet return again and go back.

Chr: What I promised thee was in my bondage; and besides, I count that the Prince under whose banner now I stand, is able to absolve me: Yea, and to pardon also what I did as to my compliance with thee: and besides (O thou destroying Apollyon) to speak truth, I like his service, his wages, his servants, his government, his company, and country better than thine: and therefore leave off to persuade me further, I am his servant, and I will follow him.

† Apollyon  
pleads the  
grievous end  
of Christians  
to dissuade  
Christian  
from persist-  
ing in his  
way.

Apol: Consider again † when thou art in cold blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his servants come to an ill end, because they are transgressors against me and my ways: how many of them have been put to shameful deaths? And besides, thou countest his service better than mine.

mine; whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but as for me, how many times as all the world very well knows have I delivered either by power or fraud those that have faithfully served me, from him, and his, though taken by them, and so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account: For, present deliverance, they do not much expect it, for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.

Apol. Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?

Chr. Wherein Apollyon, have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choaked in the gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till the Prince had taken it off. Thou didst sinfully sleep and lost thy choice thing: thou wast also almost persuaded

*Apollyon pleads Christ's infirmities against him.*



ed, to go back at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain glory in all that thou sayest or doest.

Chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful and ready to forgive: but besides, these infirmities possessed me in the country, for there I sucked them in, and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.

Apoll. Then Apollyon brake out into a grievous rage, saying, I † am an enemy to this Prince; I hate his person, his laws and people; I am come out on purpose to withstand thee.

† *Apollyon in a rage, falls upon Christian.*

Chr. Apollyon, beware what you do, for I am in the King's high-way, the way of holiness, therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth of the way, and said, *I am void of fear in this matter, prepare thyself to die; for I swear by my infernal den, that thou shalt go nor further, here will I spill thy soul,* and with that he threw a flaming dart at his breast; but Christian had a shield in his hand with which he caught it, and so prevented the danger of that. Then did Christian draw, for he  
saw

Now it was time to beset him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it,

† Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back: Apollyon, therefore, followed his work again, and Christian again took courage, and resisted as manfully as he

† *Christian wounded in his understanding, faith, and conversation.*

could. This sore combat lasted for above half a day, even till Christian was almost quite spent. For you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful † fall; and with that Christian's sword flew out of his hand. Then said Apollyon, *I am sure of thee now.* And with

† *Apollyon casteth Christian down to the ground.*

that he had almost pressed him to death; so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his † sword, and caught it, saying, *Rejoice not against me. O*

† *Christian's victory over Apollyon.*



A more unequal match can hardly be,  
 Christian must fight an angel, but you see,  
 The valiant man by handling sword and shield  
 Doth make him tho' a dragon quit the field.

mine enemy! when I fall I shall rise; and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again; saying, *Nay, in all these things we are more than conquerors, through him that loved us.* And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more. Mic. vii. 8, Rom. viii. 8, 9. James iv. 6.

In this combat no man can imagine, unless he had seen and heard as I † did what yelling and hideous roaring Apollyon made all the time of the fight: he spake like a dragon; and on the other side what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two edged sword; then, indeed, he did smile and look upward: But it was the dreadfulest sight that ever I saw.

† *A brief relation of the combat by the spectator.*

So when the battle was over, Christian said, † *I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon.* And so he did; saying,

† *Christian gives God thanks for his deliverance.*

*Great Beelzebub, the captain of this fiend  
 Design'd my ruin; therefore to this end  
 He sent him harness'd out; and he with rage,  
 That hellish was, did fiercely me engage:  
 But blessed Michael helped me, and I,  
 By dint of sword, did quickly make him fly:  
 Therefore to him let me give mortal praise  
 And thanks, and bless his holy Name always.*

Then there came to him a hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of that bottle that was

† *Christian goes on his journey with his sword drawn in his hand.*

being refreshed, he addressed himself to his journey, with his sword drawn in his † hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through the valley.

† *The Valley of the Shadow of Death.*

Now at the end of this Valley was another, called † *The Valley of the Shadow of Death*, and Christian must needs go through it, because the way to the celestial city lay through the midst of it: Now this Valley is a very solitary place. The prophet Jeremiah thus

thus describes it: a wilderness, a land of deserts, and of pits; a land of drought, and of the shadow of death; a land that no man (but a Christian) passeth through, and where no man dwelt: Jer. ii. 9.

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.

I saw then in my dream, that when Christian was got to the border of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back; to whom Christian spake as follows; Numb. xiii.

Chr. Whither are you going?

Men. They said, Back! back! And we would have you to do so too, if either life or peace is prized by you.

Chr. Why? What's the matter? said Christian.

Men. Matter! said they, We were going that way that you are going and went as far as we durst! and indeed we were almost past coming back: for had we gone a little farther, we had not been here to bring the news to thee.

Chr. But what have you met with? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death, but that by good hap

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looked before us, and saw the danger before  
came to it. Psal. xlv. 27. Psal. cvii. 19.  
Mr. But what have you seen? said Chris-

ten. Seen! Why the valley itself which is  
dark as pitch: We also saw there the Hob-  
bins, and Satyrs, and dragons of the pit:  
we heard also in the valley a continual howl-  
and yelling, as of people under unutterable  
sorrow, who there sat bound in affliction and  
tears; and over that valley hangs the discour-  
aging clouds of confusion: death also doth al-  
ways spread his wings over it. In a word, it  
is every whit dreadful, being utterly without  
order. Job iii. 5. and x. 22.

Chr. Then said Christian, I perceive not  
it, by what you have said, but that this is  
the way to the desired haven. Jer. ii. 6.

Men. Be it thy way, we will not choose  
ours.

So they parted, and Christian went on his  
way, but still with his sword drawn in his hand,  
in fear lest he should be assaulted.

As he saw then in my dream, so far as this valley  
reached, there was on the right hand a very  
deep ditch: that ditch is it, into which the  
blind have led the blind in all ages, and have  
there miserably perished. Again, be-  
sides, on the left hand, there was a very dan-  
gerous quag, into which, if ever a good man  
fell, he had no bottom for his foot to stand

on = Into that quag, king David once did fall,  
and had, no doubt, therein been smothered,  
had not He that is able plucked him out.

The path-way was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought, in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on and I heard him here sigh bitterly: For besides the danger mentioned above, the path-way was here so dark, that oft-times, when he lift up his foot, to set forward, he knew not where, or upon what, he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side: Now, thought Christian, what shall I do? and ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before) that he was forced to put up his sword; and betake himself to another weapon; called *All prayer*: so he cried, in my hearing, *O Lord, I beseech thee, deliver my soul*, Eph. vi. 18. Psalm cxvi. 3. Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushing to and fro, so that





Poor man where art thou now, thy day is night,  
 Good man be not cast down, thou yet art right,  
 The way to Heaven lies by the gates of Hell;  
 Cheer up, hold out, with thee it shall go well.

Sometimes he thought he should be torn to pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful † noises were heard by him for several miles together: and coming to a place where he thought he heard a company of fiends, coming forward to meet him

† *Christian*  
*put to a stand*  
*but for a*  
*while.*

he stopt, and began to muse what he had best to do: sometimes he had half a thought to go back; then again he thought he might be half-way through the valley; he remembered also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward; so he resolved to go on: yet the fiends seemed to come nearer and nearer: but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God*; so they gave back, and came no farther.

One thing I would not let slip: I took notice that now poor Christian was so confounded, that he did not know his own voice: and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and slept up softly to him, and whisperingly suggested many grievous blasphemies to him,

† *Christian made believe that he spake blasphemies ; when it was Satan that suggested them into his mind.*

† which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before ; yet, if he could have helped it, he would not have done it, but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.* Psalm xxiii. 4.

Then was he glad ; and that for these reasons : *First*, Because he gathered from thence, that some who feared God were in this valley as well as himself.

*Secondly*, For that he perceived God was with them in that dark and dismal state ; and why not thought he, with me ? though by reason of the impediment that attends this place, I cannot perceive it. Job ix. 10.

*Thirdly*, For that he hoped (could he overtake them) to have company by and by.

So he went on, and called to him that was before ; but he knew not what to answer ; for that

that he also thought himself to be alone. And by and by the day broke: Then said Christian, *He hath turned the shadow of death into the morning.* Amos v. 8.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the \* day, what hazards he had gone thro' in the dark: so he saw more perfectly the ditch that was on the one hand and the quag that was on the other; also how narrow the way was which led betwixt them both: also now he saw the Hobgoblins, and Satyrs, and dragons of the pit, but all afar off: for after break of day they came not nigh, yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the shadow of death,* Job xii. 22.

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now; because the light of the day made them conspicuous to him; and about this time the sun was rising, and this was another mercy to Christian: for you must note, that though the first part of the valley of the Shadow of Death was dangerous, † yet this second part, which he was yet

\* Christian  
glad at bears  
of day.

† The second  
part of this  
valley very  
dangerous.

to go, was, if possible, far more dangerous: For, from the place where now he stood, even to the end of the valley, the way was all along set so full of snares, traps, gins and nets here, and so full of pits, pit-falls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, *His candle shineth on my head, and by his light I go through darkness.* Job xxix: 3.

In this light therefore he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave; where in two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the most, whose bones, blood, ashes, &c. lay there, were cruelly put to death: But by this place Christian went without much danger, whereat I somewhat wondered: but I have learned since, that Pagan has been dead many a day; and as for the other, tho' he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he now do little more than sit in his cave's mouth,

mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the old Man that sat at the mouth of the cave, he could not tell what to think, especially because he spake to him, tho' he could not go after him; saying, You will never mind, till more of you be burnt. But he held his peace, and set a good face on it, and so went by and catched no hurt. Then sang Christian:

*O world of wonders: (I can say no less)  
That I should be preserv'd in this distress.  
That I have meet with here! O blessed be  
That hand that from it hath delivered me!  
Dangers in darkness, devils, hell, and sin,  
Did compass me, while I this vale was in:  
Yea snares, and pits, and traps, and nets did lie  
My paths about, that worthless silly I, (down:  
Might have been catch'd, entangled, and cast  
But since I live, let Jesus wear the crown.*

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose, that pilgrims might see before them: Up there, therefore, Christian went; and looking forward, he saw Faithful before him upon his journey: Then said Christian aloud, Ho, ho, so ho, stay, and I will be your companion. At that Faithful looked behind him;

to whom Christian cried again, stay, stay, till I come up to you. But Faithful answered, No, I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and putting to all his strength, he quickly got up

with † Faithful; and did also over-run him; so the last was first. Then did Christian vain gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.

† Christian's fall makes Faithful and he go lovingly together.

Then saw in my dream, they went very lovingly † on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began:

Chr. My honoured and well beloved brother Faithful, I am glad that I have overtaken you; and that God hath so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me: Wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the city of Destruction, before you set out after me on your pilgrimage?

Faith.

Faith. † Till I could stay no longer, for there was great talk presently after you were gone out, that our city would, in a short time with fire from heaven be burnt down to the ground.

† *Their talk about the country from whence they came.*

Chr. What did your neighbours talk so?

Faith. Yes, It was for a while in every body's mouth

Chr. What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey. (for so they called this your pilgrimage :) But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Christian, I heard that he followed you till he came to the slough of Despond; where, as some said, he fell in: But he would not be known to have so done; but I am sure he was soundly bedaubed with that kind of dirt.

Chr. And what said the neighbours to him?

Faith. He hath since his going back, been had



had greatly in derision, and  
 † *How Pleasant* was ac- that among all sorts of people;  
 counted of, † and scarce will any set him  
 when he got on work. He is now seven  
 home. times worse than if he had never  
 gone out of the city.

Chr. But why should they be so set against  
 him, since they also despise the way that he  
 forsook?

Faith. O, they say, Hang him; he is a turn-  
 coat! he was not true to his profession; I think  
 God has stirred up even his enemies to lift at  
 him, and make him a proverb, because he hath  
 forsaken the way; Jer. xxix. 18, 19.

Chr. Had you no talk with him before you  
 came out?

Faith. I met him once in the streets, but he  
 leered away on the other side, as one ashamed  
 of what he had done: so I spake not to him.

Chr. Well, at my first setting out, I had  
 hopes of that man; but now I fear he will pe-  
 rish in the overthrow of the

† *The Dog and the Sow.* city. † For it has happened to  
 him according to the true pro-  
 verb, *The dog is turned to his  
 vomit again; and the sow that was washed to  
 her wallowing in the mire,* 2 Pet. ii. 22.

Faith. They are my fears of him too, but  
 who can hinder that which will be?

Chr. Well, neighbour Faithful, (said Chris-  
 tian)

rian) let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came: For I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was \* Wanton; that had like to have done me a mischief.

\* Faithful  
assaulted by  
Wanton.

Chr. 'Twas well you escaped her net: Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. But what did she do to you? Gen. xxxix. 11, 12, 13.

Faith. You cannot think (but that you know something) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know what I mean, all carnal and fleshly content.

Chr. Thank God you have escaped her: The abhorred of the Lord shall fall into her ditch. Prov. xxii. 12.

Faith. Nay, I know not whether I did wholly escape her, or no.

Chr. Why, I trow, you did not consent to her desire?

Faith:

Faith. No, not to defile myself, for I remembered an old writing that I had seen, which said, *Her steps take hold of belk*. So I shut mine eyes, because I would not be bewitched with her looks; Then she railed on me, and I went my way. Prov. v. 5. Job xxxi. 1.

Chr. Did you meet with no other assault as you came?

Faith. When I came on the foot of the hill called Difficulty, I met with a  
 † *He was assaulted by Adam the first.*      very aged † man, who asked me what I was? and whither bound? I told him, that I was a Pilgrim, going to the celestial city. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was Adam the first, and that he dwelt in the town of Deceit. I asked him then what was his work? and what the wages that he would give; He told me, that his work was many delights; and his wages that I should be his heir at last. I further asked him, What house he kept, and what other servants he had? So he told me, that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked, how many children he had? He said, that he had but three daughters, *The lust*  
 of

of the flesh, The lust of the eye, and the pride of life; and that I should marry one of them, if I would. Then I asked, how long time he would have me live with him? And he told me, as long as he lived himself. 1 John ii. 16.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the Old Man with his deeds.*

Chr. And how then?

Faith. Then it came burning hot into my mind whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the doot of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go hence, I felt him take hold of my flesh; and gave me such a deadly twitch back, that I thought he had pulled part of me after himself: This made me cry, *O wretched man!* so I went on my way up the hill; Rom. vii. 24.

Now when I had got above half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me

just

just about the place where the settle stands.

Chr. Just there (said Christian) did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

Faith. But good brother, hear me out: So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was but a little come to myself again, I asked him, Wherefore he served me so? He said, Because of my secret inclining to Adam the first: And with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. When I came to myself again, I cried him mercy: But he said, I know not how to shew mercy: and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was it that bid him forbear?

Faith. I did not know him at first; but as he went by, I perceived the holes in his hands and in his side: Then I concluded that he was our Lord. So I went up the hill.

Chr. That man that overtook you was † Moses. He spareth none, neither knoweth he how to shew mercy to those that transgress his law.

Faith. I know it very well: it was not the first time that he has met with me. 'Twas

he

He that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.

Chr. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

Faith. Yes and the lions too, before I came at it; but for the lions, I think they were asleep; for it was about noon; and because I had so much of the day before me, I passed by the Porter and came down the hill.

Chr. He told me indeed, that he saw you go by; but I wish you had called at the house; for they would have shewed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet no body in the valley of Humility?

Faith. Yes; I met with one \*

Discontent, who would willingly have persuaded me to go back again with him: His reason was, for that valley was

\* *Faithful assaulted by Discontent.*

altogether without honour. He told me moreover, that there to go, was to disoblige all my friends, as Pride, Arrogancy, Self-Conceit, Worldly-Glory, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Faith.

*Faithful's answer to discontent.* Faith. I told him, † Tho' altho' all these that he name might claim a kindred of me, and that rightly, (for indeed they were my relations *according to the flesh*) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now, no more than if they had never been of my lineage; I told him moreover, That as to this valley, he had quite misrepresented the thing; for before honour is humility, and a haughty spirit before fall. Therefore, said I, I had rather go thro' this valley to the honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Chr. Met you with nothing else in that valley?

*He is assaulted by Shame.* Faith. Yes, I met with Shame; but of all the men that I met with in my pilgrimage he, I think, bears the wrong name. The other would bid, Nay, after a little argumentation, and somewhat else; but this bold-faced Shame would never have done.

Chr. Why, what did he say to you?

Faith. What! Why he objected against religion itself; he said, 'Twas a pitiful, low speaking business for a man to mind religion; he said that a tender conscience was an unmanly

manly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, That but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for no-body else knows what. 1 Cor. i. 26. chap. iii. 18. Phil. iii. 7, 9. John vii. 48: He moreover objected the base and low estate and condition of those that were chiefly the Pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home: That it was a shame to ask thy neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, That religion made a man grow strange to the great, because of a few vices, (which he called by finer names) and made him own and respect the base, because of the same religious fraternity: and is not this, said he, a shame?

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at first.



first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetch'd it up, and had almost beat me quite off. But, at last, I began to consider, that that which is highly esteemed among men, is had in abomination with God. Luke xvi. 15. And I thought again, this Shame tells me what men are; but it tells me nothing what God or the word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirit of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says, is best, though all the men in the world are against it: Seeing then that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven, are wisest; and that the poor man that loveth Christ, is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation; shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? Mark viii. 38. Should I now be ashamed of his ways and servants, how can I expect the blessing; but indeed this Shame was a bold villain; I could scarce shake him out of my company; Yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infir-

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infirmities that attend religion : but at last he told him, it was but in vain to attempt further in this business, for those things which he desired, in those did I see most glory : and at last I got past this importunate one.

And when I had shaken him off, then I began to sing,

*The trials that those men do meet withal,  
That are obedient to the heavenly call,  
Are manifold and suited to the flesh,  
And come, and come, and come again afresh  
That now or sometimes else, we by them  
Be taken, overcome, and cast away.  
O let the pilgrims, let the pilgrims, then  
Be vigilant, and quit themselves like men*

Chr. I am glad, my brother, that thou withstand this villain so bravely ; for of that thou sayest, I think he has the wrong name ; for he is so bold as to follow us in the street and to attempt to put us to shame before men ; that is, to make us ashamed of that which is good ; but if he was not himself audacious he could never attempt to do as he does : let us still resist him ; for notwithstanding his bravadoes, he promoteth the fool, and not the wise. *The wise shall inherit glory, said Solomon, but shame shall be the promotion of the fool.* Prov. iii. 35.

Faith. I think we must cry to him for

against Shame, that would have us be valiant for truth upon the earth.

Chr. You say true. But did you meet no body else in that valley?

Faith. No, not I; for I had sun shine all the rest of the way through that, and also through the valley of the shadow of death.

Chr. 'Twas well for you, I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; Yea, I thought verily he would have killed me; especially when he got me down, and crushed me under him, as if he would have crushed me to pieces. For as he threw me, my sword flew out of my hand; nay he told me, he was sure of me; but I cried to God, and he heard me, and delivered me out of all my troubles: Then I entered into the valley of the shadow of death, and had no light almost half the way thro' it. I thought I should have been killed there over and over; but at last day broke, and the sun rose, and I went thro' that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that as they went on, Faithful as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance beside them, (for in this place there was room enough for them all to walk.) † He was a

† *Talkative*  
*described.*

tall Man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner.

Faith. Friend, whither away? Are you going to the heavenly country?

Talk. I am going to the same place.

Faith. That is well: Then I hope we shall have your good company?

Talk. With a very good will, will I be your companion.

Faith. Come on then and let us go together, and let us spend our time in discoursing of things that are profitable.

*Faithful and Talkative enter discourse.*

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work. For, to speak the truth, there are but few that care thus to spend their time, as they are in their travels, but chuse much rather to be speaking of things to no profit, † and this hath been a trouble to me.

† *Talkative's dislike of bad discourse.*

Faith. That is indeed a thing to be lamented; for what thing so worthy the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

Talk. I like you wonderfully well, for your sayings are full of conviction, and I will add,

what things are so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant; (that is, if a man hath any delight in things that are wonderful) for instance: if a man doth delight to talk of the history, or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs; where shall he find things recorded so delightfully, and so sweetly penned, as in the holy Scripture?

Faith. That is true, but to be profited by such things in our talk, should be that which we design.

Talk. That is it that I said; for to talk of such things is most profitable, for by so doing a man may get knowledge of many things, as of the vanity of earthly things, and the benefit of things above: Thus in general, but more particular, by this a man may learn the necessity of the new-birth, the insufficiency of our works,

*Talkative's fine discourse.* the need of Christ's righteousness, &c. besides, by this a man may learn what it is to repent, to believe, to pray, to suffer or the like; by this also a man may learn what are the great promises and consolations of the gospel to his own comfort. Further, by this a man may learn to refuse false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true, and glad am I to hear those things from you.

Talk.

**Talk.** Alas, the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul in order to eternal life; but ignorantly rely on the works of the law, by which a man can by no means inherit the kingdom of heaven.

**Faith.** But by your leave heavenly knowledge of these is the gift of God, no man attaineth to them by human industry, or only by the talk of them.

**Talk.** \* All that I know very well. \* *O brave*  
For a man can receive *Talkative.*  
nothing except it be given him  
from heaven; all is of grace, not of works: I could give an hundred Scriptures for the confirmation of this.

**Faith.** Well then, said Faithful; what is that one thing, that we shall at this time found our discourse upon?

**Talk.** What you will; I will talk of things heavenly, or things earthly; things moral, or things evangelical, things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial: providing that all be done to our profit.

**Faith.** Now did Faithful begin to wonder, and stepping to Christian, for he had walked all this while by himself, † he said to him, but softly, What a brave companion have

† *Faithful*  
*beguiled by*  
*Talkative.*

we got! but surely this man will make a very excellent pilgrim.

\* *Christian makes a discovery of Talkative, telling Faithful who he was.*

Chr. \* At this Christian modestly smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Faith. Do you know him then?

Chr. Know him! Yes, better than he knows himself.

Faith. Pray what is he?

Chr. His name is Talkative, he dwelleth in our town; I wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he? And whereabout doth he dwell?

Chr. He is son of one Say-well, he dwelt in Pratting-row; and he is known of all that are acquainted with him by the name of Talkative in Pratting-row; and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a pretty man.

Chr. That is, to them that have not a thorough acquaintance with him: for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the works of the Painter, whose pictures shew best at a distance; but very near, more unpleasing.

Faith.

**Faith.** But I am ready to think, you do but jest, because you smiled.

**Chr.** God forbid that I should jest, tho' I smiled, in this matter, or that I should accuse any falsely: I will give you a further discovery of him: This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation: All he hath lieth in his tongue, and his religion is to make a noise therewith.

**Faith.** Say you so! Then I am in this man greatly deceived.

**Chr.** Deceived! you may be sure of it. Remember the proverb, Mat. xxiii.

*1 Cor. iv. 2. They say, and do not: \* but the kingdom of God* *\* Talkative talks but does not.*  
*is not in word, but in power.*

He talketh of prayer, of repentance, of faith and of the new birth: but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad, and I know what I say of him is the truth. His house is as empty of religion, as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin; yea, the brute in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion to all that



\* *His house is empty of Religion, he is a stain to it.*  
 Rom. ii. 24.  
*The Proverb that goes of him. Men shun to deal with him.*

know him; \* it can hardly have a good word in all the end of the town where he dwells thro' him. Thus say the common-people that know him, *A saint abroad, and a devil at home.* His poor family finds it so, he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or to speak to him. Men that have any dealing with him, say, *'Tis better to deal with a Turk than with him, for fairer dealing they shall have at their hand.* This Talkative, if it be possible, will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he find in any of them a foolish timorousness (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads; and by no means will he employ them in much, or speak to their commendation before others. For my part I am of the opinion, that he has by his wicked life caused many to stumble and fall, and will be if God prevents not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you; not only because you say you know him, but also because like a Christian, you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

Chr.

Chr. Had I known him no more than you, I might perhaps, have thought of him as at the first you did: Yea, had I received this report at their hands only, that are enemies to religion, I should have thought it had been a slander; a lot that often falls from bad mens mouths upon good mens names and professions: But all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him brother nor friend: the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that saying and doing are two things; and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse, as are the soul and the body: for as the body without the soul is but a dead carcase, so saying, if it be alone, is but a dead carcase also. \*The carcase of religion is the practice-part: Pure religion and undefiled, † before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world. This Talkative is not aware of, he thinks that hearing and saying, will make a good Christian: and thus he deceiveth his own soul: Hearing is but

\*The carcase of religion.

† James i. 27: see verse 1, 3, 24, 25, 26.

but the sowing of them; talking is not sufficient to prove, that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom, men shall be judged according to their fruits. It will not be said then, did you believe? But were you doers, or talkers only? And accordingly shall they be judged. The end of the world is compared to our harvest, \* and you

\* See *Matth.* know men at harvest regard xiii. and xxv. nothing but fruit. Not that  
*Chapters.* any thing can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

Faith. This brings to my mind that of Moses, by which he describeth the beast that is clean. † He is such an one that parteth the hoof, and cheweth the cud. Not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And † this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the word, but he divideth not the hoof; he parteth not with the way of sinners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

† *Faithful* convinced of the badness of *Talkative.* And † this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the word, but he divideth not the hoof; he parteth not with the way of sinners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Chr.

Chr. You have spoken, for ought I know, the true gospel-sense of those texts. And I will add another thing: Paul calleth \* some men, and those great talkers too, sounding-brass, and tinkling-cymbals; that is as he expounds † them in another place, things without life, giving sound. Things without life, that is, without the true faith and grace of the gospel, and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; tho' their sound by their talk, be as if it were the tongue or voice of an angel.

\* Cor. xiii.  
1, 2, 31.

† Chap. xvi.  
*Talkative  
like two  
things that  
sound with-  
out life.*

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall be done to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about the power of religion; and ask him plainly, (when he has approved of it, for that he will), whether this thing be set up in his heart, house, or conversation.

Then Faithful stept forward again, and said

to Talkative; come what cheer? How is it now?

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this, How doth the saving grace of God discover itself, when it is in the heart of man?

† *Talkative's false discovery of a work of grace.* Talk. I perceive then that our talk † must be about the power of things; well, it is a very good question, and I shall be willing to answer you; and

take my answer in brief thus, first, Where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly,

Faith. Nay hold; let us consider of one at once, I think you should rather say, it shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between trying out against, and abhorring of sin?

Faith. Oh! a great deal. A man may cry out against † sin of policy; but he cannot abhor it, but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation.

† *The crying out against sin no sign of grace.* Gen. xxxix. 15.

sation.

fation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut or naughty girl; and then falls to hugging and kissing it.

Talk. You ly at the catch, I perceive?

Faith. No, not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the soul?

Talk. Great knowledge of gospel mysteries.

Faith. This sign should have been first, but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul: † yea, if a man hath

all knowledge, he may yet be nothing, and so consequently be no child of God: When Christ said, *Do you know all*

*these things?* and the disciples had answered, Yes, he added, *Blessed are ye if ye do them.* He doth not lay the blessing in the knowing of them, but in the doing of them. For there is knowledge that is not attended with doing: *He that knoweth his master's will and doth it not.* A man may know like an angel, and yet be no Christian; therefore

† *Great knowledge no sign of grace,* 1 Cor. xiii.

fore your sign is not true. Indeed to know, is a thing that pleaseth talkers and boasters; but to do is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There

‡ *Knowledge and knowledge. True knowledge attended with endeavours.*

is therefore knowledge, and knowledge \*. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: The

first of these will serve the talker, but without the other the true Christian is not content. *Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart,* Psalm cxix. 34.

Talk. You ly at the catch again, this is not for edification.

Faith. Well, if you please propound another sign, how this work of grace discovereth itself where it is?

Talk. Not I, for I see we shall not agree.

Faith. Well if you will not, will you give me leave to do it?

Talk. You may use your liberty.

‡ *One good sign of grace.* Faith. A work of grace in the soul ‡ discovereth itself, either to him that hath it, or to standers by.

To

To him that hath it thus.

† It gives him conviction of sin especially of the defilement of his nature, and the sin of unbelief, for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ. This sight and sense of things, worketh in him sorrow and shame for sin: He findeth moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings, and thirstings after him, to which hungerings, &c. the promise is made. Now according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to his holiness, so are his desires to know him more, and also to serve him in this world. But tho' I say, it discovereth itself thus unto him; yet he is but seldom that he is able to conclude, that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered.

1. By an experimental confession of his  
faith

† John xvi. 8.  
Rom. vii. 24.  
John xvi. 9.  
Mark xvi. 16.  
Psal. xxxviii.  
18. Jer. xxxi.  
19. Gal. ii.  
15. Acts iv.  
12. Mat. v.  
6 Rev. i. 6.



\* Rom. x. 10.      faith in Christ. 2. \* By a life  
 Philip. i. 27.      answerable to that confession,  
 Matth. v. 9.        to wit, a life of holiness, heart-  
 John xxiv. 5.       holiness, family holiness, if he  
 Psalm l. 20.        hath a family, and by conver-  
 Job xxiv. 5, 6.     sation-holiness in the world;  
 Ezek. xxix. 43.    which in the general teacheth  
 him inwardly to abhor his sin,  
 and himself for that in secret, to suppress it in  
 his family, and to promote holiness in the  
 world: Not by talk only, as an hypocrite or  
 talkative person may do: But by a practical  
 subjection in faith, and love, to the power of  
 the word. And now, Sir, as to this brief  
 description of the work of grace, and also the  
 discovery of it, if ye have ought to object, ob-  
 ject; if not, then give me leave to propound  
 to you a second question.

Talk Nay, my part is not now to object;  
 but to hear; let me therefore hear your se-  
 cond question.

† *Another*  
*good sign of*  
*grace.*      Faith. † It is this. Do you  
 experience this first part of this  
 description of it? and doth  
 your life and conversation testify the same?  
 or standeth your religion in word or tongue,  
 and not in deed and truth? Pray, if you in-  
 cline to answer me in this, say no more than  
 you know God above will say amen to; and  
 also nothing but what your conscience can  
 justify you in. For not he that commendeth  
 him-

himself is approved, but whom the Lord commendeth Besides to say : I am thus and thus, when my conversation, and all my neighbours tell me, I lie, is great wickedness.

Then Talkative † at first began to blush, but recovering himself, thus he replied. You come now to experience, to conscience and God; and to appeal to him for justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechiser, and tho' you should be so, yet I may refuse to make you my judge. But I pray will you tell me, why you ask me such question.

† *Talkative not pleased with Faithful's question.*

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notions. Besides, to tell you all the truth, I have heard of you, † that you are a man whose religion lies in talk, and that your conversation gives this your mouth profession the lie.

† *The reason why Faithful put to him that question.*

† They say you are a spot among Christians, and that religion saith the worse for your ungodly conversation, that some already have stumbled at your

† *Faithful's plain dealing to Talkative.*

wicked ways,  
and

and that more are in danger of being destroyed thereby: your religion, and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, &c. will stand together. The proverb is true of you: which is said of a whore, to wit, *That she is a shame to all women*: so you are a shame to all professors.

‡ *Talkative* Talk. Since you are ready *flings away* to take up reports, † and to *from Faith* judge so rashly as you do; I *ful.* cannot but conclude you are some peevish or melancholy man not fit to be discoursed with, and so adieu.

Then came up Christian, and said to his brother, I told you how it would happen, your words and his lusts could not agree, he had rather leave your company than reform his life, but he is gone as I said, let him

‡ *A good* go †; the loss is no man's but *riddance.* his own, he hath saved us the trouble of going from him: for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: Besides, the apostle says, *From such withdraw thyself.*

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perish.

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many, as it doth; for they are these talkative fools whose religion is only in words, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done, than should they either be made more conformable to religion, or the company of saints. would be too hot for them. Then did Faithful say,

*How Talkative at first lifts up his plumes!  
How bravely doth he speak! how he presumes,  
To drive down all before him! but so soon,  
As Faithful talks of heart-work, like the moon,  
That's past the full, into the wane he goes;  
And so will all, but he that heart-work knows.*

Thus they went talking of what they had seen by the way; and so made that way easy which would otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

Now when they were got almost quite out of this wilderness: Faithful chanced to cast his eye back, and espied one coming after them and he knew him. Oh, said Faithful to his bro.

brother, who comes yonder?  
 † *Evangelist overtakes them again.* † Then Christian looked and said, it is my good friend Evangelist. Ay, and my good friend too, said Faithful, for it was he that set me in the way to the gate. Now was Evangelist come up to them, and thus saluted them.

Evan. Peace with you dearly beloved, and peace be to your helpers.

Chr. † Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance thy ancient kindness, and unwearied labouring for my eternal good.

Faith. And a thousand times welcome, said good Faithful, thy company, O sweet Evangelist, how desirable is it to poor pilgrims.

Then said Evangelist, how hath it fared with you my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that happened to them in the way, and how, and with what difficulty they had arrived to that place.

Evan † Right glad am I said Evangelist; not that you meet with trials, but that thou have been victors, and for that you have (notwithstanding many weaknesses)

nesses) continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours :

I have † sowed, and you have † John iv. 36.

reaped, and the day is coming, Gal. vi. 9.

when both he that soweth and 1 Cor. ix. 24,

they that reaped shall rejoice 25, 26, 27.

together : that is, if you hold Rev. iii. 11.

out : for in due time ye shall

reap if ye faint not The crown is before

you, and it is an incorruptible one, so run that

you may obtain it. Some there be that set

out for this crown, and after they have gone

far for it, another comes in and takes it from

them : hold fast therefore what you have, let

no man take your crown : You are not yet

out of the gun-shot of the devil : You have

not resisted unto blood, striving against sin :

Let the kingdom be always before you, and

believe stedfastly concerning things that are in-

visible. Let nothing that is on this side the

other world get within you ; and above all

look well to your own hearts : and to the lusts

thereof, for they are deceitful above all things,

and desperately wicked : set your faces like a

flint, you have all power in heaven and earth

on your side.

Chr. Then Christian thank-

ed him † for his exhortations,

but told him wishal, that they

would have him speak further

† *They do*

*thank him for*

*his exhorta-*

*tions.*

to them for their help the rest of the way, and the rather, for that they well knew he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth.

\* *He predicteth what troubles they shall meet with in Vanity Fair, and encourages them to steadfastness.*

Evan. \* My sons you have heard in the words of the gospel that you must thro' many tribulations enter into the kingdom of heaven. And again, that in every city, bonds and afflictions abide you: and therefore you cannot expect that you should go along on your pilgrimage without them, in some sort or other. You have found something of the truth of those testimonies upon you already, and more will immediately follow: For now, as you see you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you: And in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold with blood; but be thou faithful unto death, and the king will give you a † crown of life. He that will die there altho' his death

† *He whose lot it will be there to suffer, will*

will be unnatural, and his pain perhaps great, he will yet have the better of his fellow: Not only because he will be arrived at the celestial city soonest; but because he will escape many miseries, that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend and quit yourselves like men, and commit the keeping of your souls to God in well doing, as unto a faithful Creator.

Then I saw in my dream; that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity, and at that town there is a fair kept, called Vanity-fair, It is kept all the year long; it beareth the name of Vanity-fair because the town where it is kept; is lighter than Vanity; † and also because all that is three-fold, or that cometh hither, is vanity, as is the saying of the wise, all that cometh is vanity.

This fair is no new erected business, but a thing of ancient standing; I will shew you the original of it.

Almost five thousand years ago, § there were pilgrims walking to the celestial city, as those two honest persons are; and

*have the better of his brother.*

† Isa. xl. 47.  
Eccles. i. ch. 2, 11, 12.

§ *The antiquity of this fair.*



Beelzebub, Apollyon and legions, with their companions perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity. They contrived here to set up a fair: a fair, wherein should be sold all sorts of vanity, and that it should last all the year long. Therefore at

‡ *The merchandize of the fair.* this fair are all such ‡ merchandize sold as houses, lands, trade, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts, as whores, bawds, wives, husbands, children, maisters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And moreover, at this fair there is at all times to be seen, juggings, cheats, games, plays, fools, apes, knaves and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour.

And as in other fairs of less moment, there are several rows and streets under their proper names, where such and such wares are vended; so here likewise, you have the proper places; rows, streets, (*viz.* countries, and kingdoms) where the wares of this fair are soonest to be found. There

† *The Streets of the fair.* is the Britain-row, the French-row, † the Italian-row, the Spanish-

Spanish-row; the German-row, where several sorts of vanities are to be sold. But as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandize is greatly promoted in this fair: only our English nation, with some others, has taken a dislike thereat.

Now, as I said, the way to the celestial city lies just through this town, where this lusty fair is kept; and he that will go to the city, and yet not go through this town, must needs go out of the world. † The Prince of princes himself, when here, † *Christ went thro' this fair* went through this town to his own country; and that upon a fair-day too: yea, and as I think; it was Beelzebub, the chief lord of this fair, that invited Him to buy of his vanities; yea, would have made him lord of the fair; would he but have done him reverence as he went through the town. Yea, because he was such a person of honour, Beelzebub had him from street to street, and shewed him all the kingdoms of the world in a little time; that he might, if possible, allure that blessed One, to cheapen and buy some of his vanities; † but he had no mind to the merchandize, and † *Christ bought nothing in this fair.* therefore left the town, without laying out so much as one farthing upon these vanities. † This fair, therefore, is an ancient thing, of

long standing, and a very great fair. 1 Cor. v. 10. Matth. vii. 8. Luke iv. 5, 6, 7.

§ *The pilgrims enter the fair.*

‡ *The fair in a hubbub about them.*

hub about them; and that for several reasons: for,

† *The first cause of the hubbub.*

*First,* † The Pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them: Some said they were fools; some, they were bedlams, and some, they were outlandish men, 1 Cor. ii. 7, 8.

‡ *The second cause of the hubbub.*

*Secondly,* ‡ And as they wondered at their apparel, so they did likewise at their speech: for few could understand what they said; they naturally spoke the language of Cannan; but they that kept the fair were the men of this world: So that from one end of the fair to the other, they seemed barbarians to each other.

† *Third cause of the hubbub.*

*Thirdly,* † But that which did not a little amuse the merchandizers, was, that these Pilgrims

grims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*; and look upwards, signifying, that their trade and traffick was in heaven.

One chanced mockingly, beholding the carriage of the men, to say unto them, *What will ye buy?* But they looking gravely upon him, said, *We buy the truth*, Prov. xxiii. 23. At that there was an occasion taken to despise the men the more; some mocking †, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last ‡ things came to an hubbub, and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down and deputed some of his most trusty friends to take those men into an examination, about whom the fair was almost overturned. So the men were \* brought to examination; and they that sat upon them, asked them, Whence they came, and whither they went, and what they did there in such an unusual garb? The men told them, The

*Fourth cause of the hubbub.*

† *They are mocked.*

‡ *The fair in an hubbub.*

\* *They are examined.*

‡ the

† They were pilgrims and stran-  
 † *They tell who they are and whence they came.* gers in the world, and that they are going to their own country, which was the heavenly Jerusalem; and that they had given no occasion to the men of the town, nor yet to the merchandizers, thus to abuse them, and to stop them in their journey: Except it was for that, when one asked them what they would buy, they said they would *buy the truth*, Heb. vi. 13, 14, 15, 16. But they that were appointed to examine them, did not believe *They are taken for mad men.* them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, † and then put them into the cage, that they might be made a spectacle to all the men of the fair. There therefore they lay for some time, and were made objects of any man's sport, or malice, or revenge; the great One of the fair laughed still at all that befel them;

† *Their behaviour in the cage.* † But the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done:

† some

† Some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that for ought they could see, the men were quiet and sober; and intended no body any harm: And that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them) they fell to some blows among themselves, and did harm one to another. † They were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So † they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an ex-

† *The men of the fair do fall out among themselves about these two men.*

† *They are made the authors of this disturbance.*

† *They are led up and down the fair in chains; for a terror to others.*

ample and terror to others, lest any should speak in their behalf or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it

‡ *Some men of the fair won over to them.*

† *Their adversaries resolve to kill them.*

‡ *They are again put into the cage and after brought to tryal.*

‡ won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they conclude the death of those † two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for the deluding the men of the fair.

Then ‡ were they remanded to the cage again, until further order should be taken with them. So they put them in and made their feet fast in the stocks.

Here therefore they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their ways and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to  
r, even he should have the best on't:  
therefore

heretofore each man secretly wished that he might have that preferment: But committing themselves to the All-wise disposal of Him that ruleth all things, with much content they abide in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their tryal, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was Lord Hate-good: Their indictment was one and the same in substance, tho' somewhat varying in form; the contents whereof was this:

† *That they were enemies to,* † Their indictment.  
*and disturbers of their trade.*  
*That they had made commotions*  
*and divisions in the town, and had won a party*  
*to their own most dangerous opinions, in con-*  
*tempt of the law of their prince.*

Then † Faithful began to answer, That he had only set himself against that which had set himself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our





Now Faithful play the man, Speak for thy God,  
 Fear not the wicked's malice, nor their rod:  
 Speak boldly man the truth is on thy side,  
 Die for it, and to life in triumph side.

Lord, I defy him and all his angels —

Then proclamation was made, That they that had ought to say for their lord the king against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition and Pickthank. They were then asked, if they knew the prisoner at the bar? and what they had to say for their Lord the King against him?

Then stood forth † Envy, † Envy begins. and said to this effect, My Lord, I have known this man a long time, and will attest upon my oath before this honourable bench, That he is——

Judge. Hold —— Give him his oath.

So they swore him. Then he said, My Lord; this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls *principles of faith and holiness*. And in particular, I heard him once myself affirm, that Christianity and the customs of our town of Vanity, were diametrically opposite, and could not be reconciled. By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but Us in the doing of them.

Judge. Then did the judge say to him, Hast thou any more to say? G s Envy.

Envy. My Lord, I could say much more, only I would not be tedious to the court; yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid stand by.

Then they called Superstition, and bid him look upon the prisoner. They also asked, what he could say for their Lord the King against him? Then they sware him; so he began.

Super. † My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him.

† *Superstition follows.* However, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then talking with him, I heard him say, that our religion was naught, and such by which a man could by no means please God. Which saying of his, my Lord, your Lordship very well knows what necessarily thence will follow, to wit, That we still do worship in vain, are yet in our sins, and finally shall be damned: And this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew in the behalf of their Lord the King, against the prisoner at the bar.

† *Pickthank's testimony.* Pick. † My Lord, and you Gentlemen all; this fellow I have

have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our Noble Prince Beelzebub, and hath spoken dishonourably of his honourable friends, whose names are the † Lord Old-man, the Lord Carnal-delight, the Lord Luxurious, the Lord Desire of Vain-glory, my old Lord Leachery, Sir Having Greedy, with all the rest of our nobility; and he hath said moreover, That if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides; he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town;

† Sins are  
all lords and  
great ones.

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou renegade, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

Faith. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness toward thee, let us see what thou hast to say.

*† Faithful's defence of himself.* Faith. 1. † I say then in answer to what Mr Envy hath spoken, I never said ought but this, that what rule or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss of this, convince me of my error, and I am ready here before you to take my recantation.

2. As to the second, to wit, Mr Superstition, and his charge against me, I said only this, That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith, which faith will not be profitable to eternal life.

3. As to what Mr Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like) that the prince of this town, with all the rabblement, his attendants by this gentleman named, are more fit for being in hell, than in this town and country; and so the Lord have mercy on me.

*† The judge's speech to the jury.* Then the judge called to the jury (who all this while stood by to hear and observe) † Gentlemen of the jury you see this man about whom so great an uproar hath been  
been

been made in this town. You have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

There was an act made in the days of Pharaoh the Great, servant to our Prince, that lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river. There was also an act made in the days of Nebuchadrezzar the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an act made in the days of Darius, That who so for some time called upon any God but him, should be cast into the lions den. Now the substance of these laws, this rebel hath broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable. Exodus i. Daniel iii. and vi.

For that of Pharaoh, his law was made upon a supposition, to prevent mischief no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, deserveth to die the death.

*\*The jury & their names.* Then went the jury out, \* whose names were Mr Blind-man, Mr No-good, Mr Malice,

Mr Love-lust, Mr Live-loose, Mr Heady, Mr High-mind, Mr Enmity, Mr Lyar, Mr Cruelty, Mr Hate-light, and Mr Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves,

*† Everyone's private verdict.*

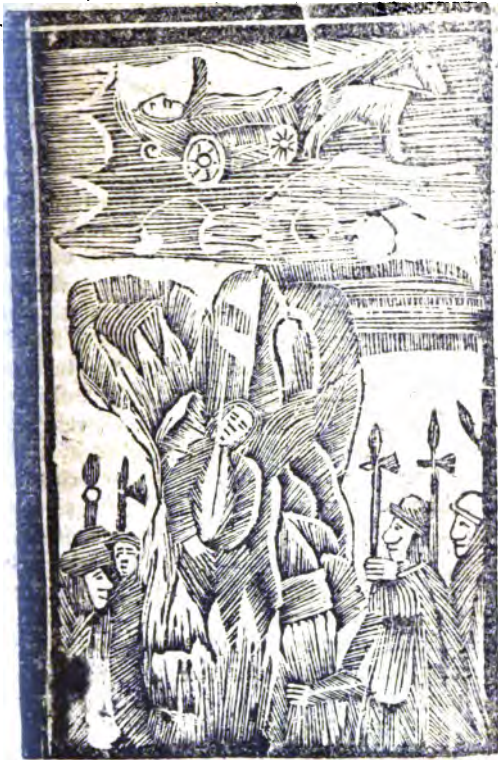
† Mr Blindman the foreman said, I see clearly that this man is an heretic. Then said Mr No-good, away with such a

fellow from the earth. Ay, said Mr Malice, for I hate the very looks of him. Then said Mr Love-lust, I could never endure him. Nor I; said Mr Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr Heady. A sorry scrub, said Mr High-mind. My heart rises against him, said Mr Enmity. He is a rogue, said Mr Lyar. Hanging is too good for him, said Mr Cruelty. Let us dispatch him out of the way, said Mr Hate-light. Then said Mr Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us

*† They conclude to bring him in guilty of death.*

forthwith bring him in guilty of death. † And so they did, therefore he was presently condemned to be had from the

place



Brave Faithful, bravely done in word and deed,  
 Judge, witnesses and jury have instead  
 Of overcoming thee, but shown their rage,  
 When they are dead, thou'lt live from age to age.



place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; † *The cruel death of Faithful.* and first they scourged him, then they buffeted him, then they lanced his flesh with knives, after that they stoned him with stones, then pricked him with their swords; and last of all, they burnt him to ashes at the stake. Thus came Faithful to his end.

† *Chariot and horses take away Faithful.* Now I saw, that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds with sound of trumpet, the narrow way to the celestial gate.

† *Christian still a prisoner.* But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space: but he that overrules all things having the power of their rage in his own hand, so brought it about, that Christian at that time escaped them, and went his way.

And as he went he sang, saying,

† *Well, Faithful, thou hast faithfully profest  
Into thy Lord, with whom thou shalt be blest;*

A song that Christian made of Faithful after his  
h.

*When faithless ones with all their vain delights,  
Are crying out under their hellish plights:  
Sing Faithful, sing, and let thy name survive;  
For though they kill thee, thou art yet alive.*

Now I saw in my dream that Christian went not forth alone; for there was one whose name was † *† Christian* Hopeful, (being so made by *has another* the beholding of Christian and *companion.* Faithful in their words and behaviour in their sufferings at the fair) who joined himself unto him, and entered into a brotherly covenant, told him that he would be his companion. This one died to bear testimony to the truth, and another rises out of his ashes to *† They are* be a companion with Christi- *more of the* an in his pilgrimage. † This *men in the* Hopeful also told Christian, *fair will fol-* that there were many more of *low.* the men in the fair that would take their time, and follow after.

So I saw, that quickly after they were got out of the fair they overtook one that was going before them, whose name was † By-ends; so they said to *† They over-* him, What country-man, Sir, *took By-ends.* and how far go you this way? He told them, that he came from the town of Fair-Speech, and he was going to the celestial

jestial city, but told them not his name.

From Fair Speech, said Christian! Is there any good that lives there? Prov. xxvi. 25.

By-ends. Yes, said By-ends, I hope.

Chr. Pray, Sir, what may I call you?

By-ends. I am a stranger to you, and you to me: If you be going this way, I shall be glad of your company: If not I must be content.

Chr. This town of Fair Speech, said Christian, I have heard of, and, as I remember, they say it is a wealthy place.

By-ends. Yes, I will assure you that it is, and I have very rich kindred there.

Chr. Pray who are your kindred there, if a man may be so bold?

By-ends. Almost the whole town; and, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-Speech, (from whose ancestors that town first took its name); also Mr Smooth-man, Mr Fancy-both-ways, Mr Any-thing; and the parson of our parish, Mr Two-tongues, was my mother's own brother by the father's side; and, to tell you the truth, I am become a gentleman of good quality, yet my great grandfather was but a waterman, looking one way and rowing another; and I get most of my estate by the same occupation.

Chr. Are you a married man?

By-ends.

By-ends. Yes, † and my wife  
a very virtuous woman, the † *The wife  
and kindred  
of By-ends.*  
daughter of a virtuous woman  
he was my Lady Feigning's  
daughter, therefore she came of a very ho-  
nourable family, and is arrived to such a pitch  
of breeding, that she knows how  
to carry it to all, even to prince † *Where By-  
ends differs  
from others  
in religion.*  
and peasant. † 'Tis true, we  
somewhat differ in religion  
from those of the stricter sort;  
yet but in two small points:

First, We never strive against wind and tide:  
Secondly, We are always most zealous when  
religion goes in his silver slippers; we love  
much to walk with him in the street, if the  
sun shines and the people applaud him.

Then Christian stept a little aside to his fel-  
low Hopeful, saying, It runs in my mind that  
this is one By-ends of Fair Speech; and, if it  
be he, we have as very a knave in our com-  
pany as dwelleth in all these parts. Then said  
Hopeful, Ask him; methinks he should not be  
ashamed of his name. So Christian came up  
with him again, and said, Sir, You talk as if  
you knew something more than all the world  
doth; and, if I take not my mark amiss, I  
deem I have half a guess of you: is not your  
name Mr By-ends of Fair Speech?

By-ends. This is not my name, but indeed  
it is a nick-name that is given me by some that  
cannot

cannot abide me, and I must be content to bear it as a reproach, as other good men have bore theirs before me.

Chr. But did you never give an occasion to men to call you by his name?

By-ends. Never! never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment, with

*How By-ends.* the present way of the times, got his name. whatever it was, and my chance was to get it thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

✱ *He desires.*  
to keep com-  
pany with  
Christian.

By-ends. Well, if you will thus imagine, I cannot help it:  
✱ You shall find me a fair company keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion: You must also own religion in his rags, as well as when in his silver-slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

By-ends.- You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

CHR. Not a step farther, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles; since they were harmless and profitable. † If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

† *By ends and Christian part.*

Then I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr By-ends; and behold as they came up with him he made them a very low congee; and they also gave him a compliment. † The men's names were Mr Hold the World, Mr Money-love, and Mr Save-all; men that Mr By-

† *He has new companions.*

ends had formerly been acquainted with; for in their minority they were school-fellows, and were taught by one Mr Gripe-man, a school-master in Love-gain, which is a market-town in the country of Coveting, in the north. This school-master taught them the art of getting either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attain-

much of the art of, their-master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr Money-love said to Mr By-ends, Who are they upon the road before us? For Christian and Hopeful were yet within view.

† *By ends's character of the Pilgrims.*      By-ends. † They are a couple of far country-men, that after their mode are going on Pilgrimage.

Money-love. Alas! Why did they not stay that we might have had their good company; for they, and we, and you, Sir, I hope, are going on pilgrimage,

By-ends. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinion of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr Save-all. That is bad; but we read of some that are righteous over-much, and such men's rigidness prevails with them to judge and condemn all but themselves: But I pray what, and how many were the things wherein you differed?

By-ends. Why, they, after their headstrong manner, conclude, that it is their duty to rush  
on

on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion, in what, and so far as the times and my safety will bear it. They are for religion when in rags and contempt, but I am for him when he walks in his golden slippers in the sunshine, and with applause.

Mr Hold-the-world. Ay, and hold you there still, good Mr By-ends; for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay when the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine: If they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us: For who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. Abraham and Solomon grew rich in religion: And Job says, that a good man shall lay up gold as dust. Bu  
hi



he must not be such as the men before us, if they be as you have described them.

Mr Save-all. I think that we are all agreed in this matter, and therefore, there needs no more words about it.

Mr Money-love. No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason; (and you see we have both on our side) neither knows his own liberty; nor seeks his own safety.

Mr By-ends. My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man, a minister, or a tradesman, &c. should have an advantage by before him, to get the good blessings of this life, yet so as that he can by no means come by them, except in appearance, at least; he becomes extraordinary zealous in some points of religion that he meddled not with before: may he not use this means to attain his end, and yet be a right honest man?

Mr Money-love. I see the bottom of your question; and with these gentlemen's good leave, I will endeavour to shape you an answer. And, first, to speak to your question as it concerns a minister himself. Suppose a minister a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by  
being

being more studious, by preaching more frequently, and zealously, and because the temper of the people requires it, by altering some of his principles: For my part, I see no reason but a man may do this, (provided he hath a call), ay, and a great deal more besides, and yet yet be an honest man. For why?

1. His desire of a great benefice is lawful, (this cannot be contradicted), since it is set before him by Providence; so then he may get it if he can, making no question for conscience sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting to serve them, some of his principles, this argueth, 1. That he is of a self-denying temper; 2. Of a sweet and winning deportment; 3. And so more fit for the ministerial function.

4. I conclude then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hands to do good.

And now to the second part of the question, which concerns the tradesman you mentioned:

H

suppose

suppose such an one to have a poor intploy in the world, but by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop; for my part, I see no reason but that this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife; or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself: So then, there is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: Therefore, to become religious to get all these, is a good and profitable design.

This answer made by this Mr Money-love to Mr By-ends question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call; they jointly agreed so assault them with the question as soon as they overtook them; and the rather, because they had opposed Mr By-ends before. So they called after them, and they stopt and stood still till they came up to them. But they concluded,

as they went, that not Mr By-ends, but old Mr Hold-the-world should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr By-ends and them, at their parting a little before:

So they came up to each other, and after a short salutation, Mr Hold-the-world propounded the question to Christian and his fellow, and bid them answer if they could.

Chr. Then said Christian, Even a babe in religion may answer ten thousand such questions For, if it be unlawful to follow Christ for loaves, as it is John vi. how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens: For when Hamor and Sechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them, but by becoming circumcised, they said to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle and their substance, and every beast of theirs be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20.—24.

2. The hypocritical Pharisees were also of this religion; long prayers were their pretence, but to get widows houses was their intent, and greater damnation was from God, their judgment, Luke xx. 46, 47.

3. Judas the devil was also of this religion, he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

Simon the witch was of this religion too, for he would have had the holy Ghost that he might have got money therewith, and his sentence from Peter's mouth was accordingly, Acts viii. 19,—22.

5. Neither will it out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious; so surely did he also sell religion and his master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such an answer, is both heathenish, hypocritical, and devilish, and your reward will be according to your works. There they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer, so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might

night out-go them. Then said Christian to his fellow, if these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire!

Then Christian and Hopeful out-went them again, and went till they came to a delicate plain, called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the farther side of that plain, was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain: Some also had been maimed there, and could not to their dying day be their own men again.

Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas (gentleman-like) to call passengers to come and see: Who said to Christian and his fellow, Ho! turn aside hither,

*The ease that pilgrims have is but little in this life.*

*Lucre hill a dangerous hill.*

*Demas at the hill lucre.*

*He calls to Christian and Hopeful to come to him.*

and I will shew you a thing.

Chr. What thing so deserving, as to turn us out of the way?

Dem. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains you may richly provide for yourselves.

† *Hopeful tempted to go, but Christian holds him back.*

Then said Hopeful, † Let us go see.

Not I, said Christian, I have heard of this place before now, and how many have there been slain; and besides, that treasure is a snare to those that seek it; for it hindereth them in their pilgrimage. Then Christian called to Demas, saying, Is not this place dangerous? Hath it not hindered many in their pilgrimage?

Dem. Not very dangerous, except to those that are careless; but withal, he blushed as he spake.

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hop. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in hither to see, Hof. iv. 18.

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one, but he dies there.

Then Demas called again, saying, But will you come over and see?

Then Christian roundly answered, saying,

Demas

**D**emas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his majesty's judges: and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame; where we would stand with boldness before him.

*Christian reproveth Demas. 2 Tim. iv. 10.*

Demas cried again, That he was also one of their fraternity, and that if they would tarry a little, he also himself would walk with them.

Then said Christian, What is thy name? Is it not the same by the which I have called thee?

Dem. Yes, my name is Demas, I am the son of Abraham.

Chr. I know you; Gehazi was your grandfather, and Judas your father, and you have trod their steps; it is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went on their way, 2 Kings v. 20. Mat. xvii. 14, 15. and xxvii. 1,—6.

By this time By-ends and his companions were come again within sight, and they at the



first beck went over to Demas. *By ends goes over to Demas.* Now whether they fell into the pit, by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom, by the damps that commonly arise; of these things I am not certain; but this I observed, that they never were seen again in the way.

Then sang Christian :

*By ends and silver Demas both agree,  
One calls, the other runs, that he may be  
A sharer in his lucre : so they do  
Take up in this world and no further go.*

Now I saw that just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway side. at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar; here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written above upon the head thereof, a writing in an unusual hand, but he being no scholar, called to Christian (for he was

was

was learned) to see if he could pick out the meaning; so he came, and after a little laying of the letters together, he found the same to be this, *Remember Lot's Wife*. So he read it to his fellow; after which they both concluded, that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety. Which sudden and amazing sight, gave them occasion of this discourse, Gen. xix. 26.

Chr. Ah my brother! This is a seasonable sight; it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over as he desired us, and as thou wast inclined to do (my brother), we had, for ought I know, been made ourselves like this woman, a spectacle for those that shall come after to behold.

Hop. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference between her sin and mine? She only looked back, and I had a desire to go see: let grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here for our help in time to come. This woman escaped one judgment, for she fell not by the destruction of Sodom; yet she was destroyed by another; as we see, she is turned into a pillar of salt.

Hop. True; and she may be to us a caution and example; caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, Num. xxvi. 9, 10. did also become a sign or example to others to beware: But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after, (for we read not that she stept one foot out of the way), was turned into a pillar of salt; especially since the judgment which overtook her, did make her an example within sight of where they are; for they cannot chuse but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell what to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, *that they were sinners exceedingly*, Gen. xiii. 13. because they were sinners *before the Lord*, that is, in his eye-sight, and notwithstanding the kindnesses that he had shewed them, for the land of Sodom was now like the garden of Eden heretofore. Verse 10. This therefore provoked him the more to jealousy.

zealously, and made their plagues as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before men, to caution them to the contrary, must be partakers of the severest judgments.

Hop. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to thank God; to fear before him, and always to remember Lot's wife.

I saw then, that they went on their way to a pleasant river, which David the king called *the river of God*; Psalm lxxv. 9. but John, *the river of the water of life*. Now

their way lay just upon the bank of this river. Here therefore Christian and his companion walked with great delight, they drank also of the water of the river, which was pleasant and enlivening to their weary

*A river.  
Trees by the  
river. The  
fruit and  
leaves of the  
trees.*

spirits: besides on the banks of this river, on either side, were green trees, for all manner of fruit; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a

*A meadow in  
which they lay  
down to sleep.*

meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept, for there they might lie down safely, *Psal. xlii. Isa. xiv. 30.* When they awoke they gathered again of the fruits of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

*Behold ye, how these crystal streams do glide,  
(To comfort pilgrims) by the highway side!  
The meadows green, besides their fragrant smell;  
Yield dainties for them! and be that can tell  
What pleasant fruit, yea, leaves these trees do yield,  
Will soon sell all, that be may buy this field.*

So when they were disposed to go on, (for they were not as yet at their journey's end), they eat and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way, *Numb. xxi. 4.*; wherefore still as they went on, they wished for better way. Now a little before them, there

there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called *By-path's meadow*. Then said Christian to his fellow, If this meadow lyeth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. It is according to my wish, said Christian, here is the easiest going; come good Hopeful, and let us go over.

*By-path's meadow.*

*One temptation does make way for another.*

Hop. But how if this path should lead us out of the way?

Chr. That is not likely, said the other; look, doth it not go along by the way side? So Hopeful being persuaded by his fellow, went after him over the stile.

*Strong Christians may lead weak ones out of the way.*

When they were gone over, and were got into the path, they found it very easy for their feet: and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-Confidence*); so they called after him, and asked him, whither that way led? He said to the celestial gate. Look said Christian, did not I tell you so? By this you may see we are right; so they followed, and

*See what it is too suddenly to fall in with strangers.*

he went before them. But behold the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

He therefore that went before, (Vain-Confidence by name), not seeing the way before him, fell into a deep pit, which  
 Isaiah ix. 16. was on purpose there made by  
*A pit to catch the vain-glorious in...* the prince of these grounds; to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful,  
*Reasoning between Christian & Hopeful.* Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder and lighten, in a very dreadful manner; and the water rose again.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

Chr. Who would have thought that this path should have led us out of the way?

Hop. I was afraid on it at the first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

Chr. Good brother, be not offended, I am sorry that I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me, I did not do it of an evil intent.

*Christian's repentance for leading his brother out of the way.*

Hop. Be comforted my brother, for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have met with a merciful brother. But we must not stand thus; let us try to go back again.

Hop. But, good brother, let me go before.

Chr. No, if you please, let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hop. No, said Hopeful; you shall not go first; for your mind being troubled, may lead you out of the way again.

Then for their encouragement, they heard the voice of one saying, *Let thine heart be towards the highway; even the way that thou wentest, turn again, Jer. xi. 1.* But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. Then I thought that it is easier going out of the way when we are in, than go-

*They are in danger of drowning as they go back.*



ing in when we are out. Yet they adventur-  
ed to go back, but it was so dark, and the  
flood was so high, that in their going back,  
they had like to have been drowned nine or  
ten times.

Neither could they, with all the skill they  
had, get again to the stile that night; where-  
fore at last, lighting under a lit-  
tle shelter, they sat down there

*They sleep in the ground of giant Despair* until the day brake; but being  
weary, they fell asleep. Now

there was not far from the  
place where they lay, a castle, called Doubt-  
ing-Castle, the owner whereof was Giant  
Despair, and it was in his grounds they were  
now sleeping; wherefore he getting up in the  
morning early, and walking up and down his  
fields, caught Christian and Hopeful asleep in  
his grounds: Then with a grim and stilly  
voice he bid them awake, and

*He finds them in his ground, and carries them to Doubting-Castle.* asked from whence they were,  
and what they did in his  
grounds? They told him,  
they were pilgrims, and that  
they had lost their way. Then  
said the Giant, you have this  
night trespassed on me, by

trampling in, and lying on my ground, and  
therefore you must go along with me. So  
they were forced to go, because he was strong-  
er than they. They also had but little to say,  
for



The pilgrims now to gratify the flesh  
 Will seek its ease; but oh how they afresh  
 Do thereby plunge themselves new grief unto  
 Seeking to please the flesh; themselves undo

for they knew themselves in a fault: The Giant therefore drove them before him, and put them into his castle, into a very dark dungeon nasty and stinking to the spirits of these two men: Here then they lay from Wednesday morning till Saturday night without one bit of bread, or drop of drink, or light, or any to ask how they did: They were therefore here in evil case and were far from friends and acquaintance. Now, in this place Christian had double sorrow, because it was through his unadvised haste that they were brought into this distress.

Now Giant Despair had a wife, and her name was Diffidence; so when he was gone to bed, he told his wife what he had done, *viz.* That he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also, what he had best to do further to them? So she asked him what they were, whence they came, and whither they were bound? And he told her. Then she counselled him, that when he arose in the morning, he would beat them without any mercy, so when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them; and there first falls to railing of them, as if they were dogs,

*On Thursday  
giant Despair  
beats his pri-  
soners.*

dogs; although they gave him never a word of distaste: then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws; and leaves them there to condole their misery, and to mourn under their distress: so all that day, they spent the time in nothing but sighs and bitter lamentations. The next night she talked with her husband about them further; and understanding that they were yet alive, did advise him to counsel them, to make away themselves; so when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be, forthwith to make an end of themselves, either with knife, halter or poison: for why, said he, should you chuse life, seeing it is attended with so much bitterness? But they desired him to let them go; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits; for he sometimes in sun-shine weather fell into

*On Friday  
giant Despair  
counsels them  
to kill them-  
selves.*

*The Giant  
sometimes  
has fits.*

fits

sits, and lost for a time the use of his hands: wherewith he withdrew, and left them as before to consult what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse.

*Christian-  
crasped.* Brother, said Christian, what shall we do? The life that we now live is miserable! For my part, I know not whether it is best, to live thus, or to die out of hand. *My soul chuseth strangling rather than life,* Job vii. 15. and the grave is more easy for me than this dungeon!

Shall we be ruled by the Giant?

*Hopeful com-  
forts him.* Hope. Indeed our present condition is dreadful, and death would be far more welcome to

me than thus for ever to abide: but yet let us consider, the Lord of the country to which we are going, hath said, Thou shalt do no murder, no not to another man's person; much mote then are we forbidden to take his counsel, to kill ourselves. Besides, he that kills another, can but commit murder upon his body: but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell whither for certain the murderers go? For no murderer hath eternal life, &c. And let us consider again, that all the law is not in the hand of Giant

Despair; others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hand. Who knows but that God that made the world, may cause that Giant Despair may die, or that, at some time or other, he may forget to lock us in; or that he may in short time have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that did not try to do it before; but however, my brother, let us be patient, and endure a while; the time may come that may give us a happy release; but let us not be our own murderers. With these words, Hopeful at present did moderate the mind of his brother; so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards evening the Giant goes down into the dungeon again, to see if his prisoners had taken his advice; but when he came there, he found them alive; and truly alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them, than if they had never been born.

At

At this they trembled greatly, and I think that Christian fell into a swoon; but coming a little to himself again, they renewed their discourse about the Giant's counsel, and whe-

*Christian still dejected.*

*Hopeful comforts him again by calling former things to remembrance.*

ther yet they had best to take it or no. Now, Christian again seemed to be for doing it; but Hopeful made his second reply as followeth:

My brother, said he, rememberest thou not, how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death; what hardship, terror, or amazement, hast thou already gone through, and art thou now nothing but fear? Thou seeest that I am in the dungeon with thee, a far weaker man by nature than thou art; also this Giant has wounded me as well as thee, and has also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience: Remember how thou playedst the man at Vanity-fair, and wast neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us (at least to avoid the shame that becomes not a Christian to be found in) bear up with patience as well as we can.

Now night being come again, and the Giant

ant

ant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel? To which he replied, They are sturdy rogues; they chuse rather to bear all hardships, than to make away themselves. Then, said she, take them into the castle-yard to-morrow, and shew them the bones, and skulls of those thou hast already dispatched, and make them believe, ere a week come to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the Giant goes to them again, and takes them into the castle-yard, and shews them as his wife had bidden him. These, said he, were pilgrims as you are, once, and they trespassed on my grounds, as you have done; and when I thought fit, I tore them in pieces, and so within ten days I will do you; go, get you down to your den again; and with that he beat

*On Saturday  
the Giant  
threatened  
that shortly  
he would pull  
them in pic-  
ces.*

them all the way thither. They lay therefore all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs Diffidence, and her husband the Giant were got to bed, they began to renew their discourse of their prisoners; and withal, the old Giant wondered, that he could neither by his blows nor counsel, bring them to an en-



And v. 31 that his wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear, said the Giant? I will therefore search them in the morning

Well, on Saturday about midnight they began to pray, and continued in prayer till almost break of day.

*A Key in Christian's bosom called promise, opens any lock in Doubting-Castle.*

Now a little before it was day, Good Christian, as one half amazed, brake out in this passionate speech, What a fool said he, am I thus to ly in a stinking dungeon, when I may as well walk at liberty. I have a key in my bosom called promise that will, I am persuaded, open any lock in Doubting-castle. Then said Hopeful, that is good news, good brother, pluck it out of thy bosom, and try: Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door, that leads into the castleyard, and with his key opened that door also. After he went to the iron-gate, for that must be opened too, but that lock went very hard, yet the key did open it; then thrust

thrust open that gate to make your escape with speed; but that gate as it opened, made such a cracking, that it waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's high-way, and so were safe, because they were out of his jurisdiction.

So when they were gone over the stile, they began to contrive with themselves, what they should do at the stile to prevent those that should come after, from falling into the hand of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof

*A pillar erected by Christian and his fellow.*

this sentence, "Over this stile is the way to Doubting-castle, which is kept by Giant Despair, who despiseth the King of the celestial country, and seeks to destroy the holy pilgrims." Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows,

*Out of the way we went, and then we found  
What 'twas to tread upon forbidden ground:  
And let them that come after have a care;  
Lest heedless they make them as we to fare:  
Lest they for trespassing, his prisoners are,  
Whose castle's Doubting, & whose name's Despair.*

*Their*

They went then till they came to the Delectable Mountains; which mountains belong to the Lord of that hill, of which we have spoken before: So they went up to the mountains to behold the gardens and orchards, the vineyards and fountains of water, where also they drank and washed themselves, and did freely eat of the vineyards. Now there was on the top of those mountains, shepherds feeding their flocks, and they stood by the highway-side. The pilgrims therefore went to them, and leaning upon their staves, (as is common with weary pilgrims, when they stand to talk with any by the way), they asked, *Whose Delectable mountains are these? and whose be the sheep that feed upon them?*

*The Delectable Mountains they are refreshed in the mountains.*

*Talk with the Shepherds.* Shep. These mountains are Emmanuel's land, and they are within the sight of his city; and the sheep are his, and he laid down his life for them.

Chr. Is this the way to the celestial city?

Shep. You are just in the way.

Chr. How far is it thither?

Shep. Too far for any but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe *but transgressors shall fall therein, Hof. xiv. 19.*

Chr.

**Chr.** Is there in this place any relief for pilgrims that are weary and faint in their way?

**Shep.** The Lord of these mountains hath given us a charge, not to be forgetful to entertain strangers, Heb. xiii. 1, 2. therefore the good of the place is before you.

I saw also in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer as in other places), as, Whence came you? And how got you into the way? And by what means have you so persevered therein? For but few of them that begin to come hither do shew their face on these mountains. But when the shepherds heard their answer, being pleased therewith, they looked very lovingly upon them, and said, *Wel-* *The shepherds*  
*come to the Delectable Moun-* *welcome them.*  
*tains.*

The shepherds, I say, whose *The names of*  
names were Knowledge, Expe- *the shepherds.*  
rience, Watchful and Sincere,  
took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. They then told them that



Mountains Delectable they now ascend,  
Where shepherds be, which to them do commend  
Luring things, and things that cautions are;  
Pilgrims are steady kept, by faith and fear.

they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful to walk with them upon the mountains: So they went forth with them, and walked a while; having a pleasant prospect on every side. Then said the shepherds one to another, Shall we show these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an hill

*They are shew-  
ed wonders.*

*The mountain  
of error.*

called Error, which was very steep on the farthest side, and bid them look down to the bottom: So Christian and Hopeful looked down; and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Phileas, 2 Tim. ii. 17, 18. as concerning the faith of the resurrection of the body? They answered, Yes. Then said the shepherds, Those that you see ly dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, (as you see), for an example to others to take heed how they climb so high, or how they come

near the brink of this mountain.

Then I saw that they had them to the top of another mountain, and the name of this is Caution, and bid them look afar off: Which when they did, they perceived as they thought several men walking up and down among the tombs that were there. And they perceived that the men were blind, because they stumbled sometimes on the tombs, and because they could not get out from among them. Then said Christian, What means this?

The shepherds then answered, Do you not see a little below these mountains, a stile that leads into a meadow, on the left hand of this way? They answered, Yes. Then said the shepherds, from that stile there goes a path that leads directly to Doubting-castle, which is kept by Giant Despair; and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting-castle; where, after they had a while been kept in the dungeon, he at last put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, *He that wander-*  
etb

eth out of the way of understanding, shall remain in the congregation of the dead, Prov. xxi. 26. Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the shepherds.

Then I saw in my dream, that the shepherds had them *A by way* to another place, in a bottom *to Hell.* where was a door in the side of an hill; and they opened the door, and bid them look in: They looked in therefore, and saw that within it was very dark and smoaky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The shepherds told them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birth-right, with Esau; such as sell their master, with Judas; such as blaspheme the gospel, with Alexander, and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one a shew of pilgrimage, as we have now, had they not?

Shep. Yes, and held it a long time too.

Hop. How far might they go on in pilgrimage in their day, since they notwithstanding were thus miserably cast away?



Shep. Some farther, and some not so far as these mountains.

Then said the pilgrims one to another, we had need to cry to the strong for strength.

Shep. Ay, and you will have need to use it when you have it too.

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the ends of the mountains. Then said the shepherds one to another, Let us here shew to the pilgrims the gate to the celestial city, if they have skill to look through our

*The shepherds  
perspective  
glass. The  
hill clear.*

perspective glass. The pilgrims then lovingly accepted the motion. So they had them to the top of an high hill, called Clear, and gave them their glass to look. Then they assayed to look,

but the remembrance of that last thing that the shepherds had shewed them, made their hand shake; by means of

*The fruit of  
stavisb fear.*

which impediments they could not look steadily through the glass; yet they thought they saw

something like the gate, and also some of the glory of the place. Then they went away, and sang this song,

*Thus by the shepherds secrets are revealed  
Which from all other men are kept conceal'd:*

*Come*

Come to the shepherds then, if you would see  
Things deep, things hid, and that mysterious, be.

When they were about to depart, one of  
the shepherds gave them a note of the way.  
Another of them bid them be-  
ware of flatterers. The third *A two fold*  
bid them take heed that they *caution:*  
sleep not upon the enchanted  
ground. And the fourth bid them God speed.  
So I awoke from my dream.

And I slept and dreamed again, and saw  
the same two pilgrims going down the moun-  
tains along the high-way towards the city.  
Now a little below these mountains on the  
left hand, lyeth the country of

Conceit; from the which coun-  
try there comes into the way  
in which the pilgrims walked,  
a little crooked lane. Here  
therefore they met with a very  
brisk lad, that came out of that  
country; and his name was Ignorance. So Chri-  
stian asked him from what parish he came, and  
whither he was going.

*The country  
of Conceit,  
out of which  
came Ignor-  
ance.*

Ign. Sir, I was born in the  
country that lyeth off there, a  
little on the left hand; and I  
am going to the celestial city.

*Christian and  
Ignorance  
have some  
talk.*

Chr. But how do you think to get in at the  
gate, for you may find some difficulty there?

Ign. As other good people do, said he.

Chr. But what have you to show at that gate, that may cause that the gate should be opened to you?

*The ground of  
Ignorance's  
hope.*

Ign. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country, for whither I am going.

Chr. But thou earnest not in at the wicket-gate that is at the head of the way; thou earnest in thither thro' that same crooked lane, and therefore, I fear, however thou mayst think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

*He saith to  
every one that  
he is a fool.*

Ign. Gentlemen, Ye are utter strangers to me, I know you not: be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off our country; I cannot think that any man in all our parts doth so much as know the way to it nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane, that comes down from our country, the next way into it.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, *There is more hopes of a fool than of him*, Prov. xxvi. 11. And said, moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool*, Eccl. x. 3. What, shall we talk further with him, or out-go him at present, and so leave him to think *How to care* of what he hath heard already, *ry to a fool*, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful,

*Let Ignorance a little while now muse,  
On what is said, and let him not refuse  
Good counsel to embrace, lest he remain  
Still ignorant of what's the chiefest gain.  
God saith, Those that no understanding have,  
(Altho' he made them), them he will not save.*

Hop. He farther added, It is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying him back to the door that they saw

on the side of the hill, *Matth. xii. 45. Prov. v. 22.* Now good Christian began to tremble, and so did Hopeful his companion; yet as the devil led away the man,

*The destruction of one Turn-away.*

Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostacy,

but he did not perfectly see his face: for he did hang his head like a thief that is found.

*Christian telleth his companion a story of Little-Faith.*

But being gone past, Hopeful looked after him, and espied on his back a paper, with this inscription, *Wanton professor, and damnable apostate.* Then said Christian to his fellow, Now I call to remembrance that which

was told me, of a thing that happened to a good man hereabout. The name of the man was Little-Faith, but a good man, and he dwelt in the town of Sincere. The thing was

*Broad-way-Gate.*

this: At the entering in of this passage, there comes down from Broad-way Gate, a lane called Dead-Man's-Lane, so called, because of the murders that are commonly done there:

*Dead-Man's Lane.*

And this Little-Faith going on pilgrimage as we do now, chanced to sit down there, and slept. Now there happened at that time to come down the lane from Broad-way-Gate,



three sturdy rogues, and their names were **Faint-heart**, **Mistrust** and **Guilt**, (three brothers); and they espying **Little-Faith** where he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey: so they came all up to him, and with a threatening language bid him stand. At this **Little-Faith** looked as white as a clout, and had neither power to fight nor fly. Then said **Faint-heart**, deliver thy purse; but he making no haste to do it, (for he was loth to lose his money), **Mistrust** ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves, thieves. With that **Guilt** with a great club that was in his hand, struck **Little-Faith** on the head, and with that blow felled him flat to the ground; where he lay bleeding as one that would bleed to death. All this while, the thieves stood by. But at last, they hearing that some were on the road, and fearing lest it might be one **Great-Grace**, that dwells in the city of **Good-Confidence**, they betook themselves to their heels, and left this good man to sink for himself. Now, after a while, **Little-Faith** came to himself, and getting up, made shift

*Little-Faith  
robbed by  
Faint-heart,  
Mistrust and  
Guilt.*

*They got away  
his silver & knock  
him down.*

to scramble on his way. This was the story.

Hop. But did they take from him all that ever he had?

*Little-Faith* Chr. No; the place where  
*lost not his* his jewels were, they never ran-  
*best things.* sacked; so those he kept still.

1 Pet. iv. 18. But, as I was told, the good man  
was much afflicted for his loss;

for the thieves got most of his spending mo-  
ney. That which they got not (as I said)

were jewels; also he had a little odd money  
left, but scarce enough to bring him to his

journey's end; nay, (if I was not misinformed),  
he was forced to beg as he

*Little Faith* went, to keep himself alive; (for  
*forced to beg* his jewels he might not sell):

*to his jour-* but beg and do what he could,  
*ney's end.* he went (as we say) with many  
a hungry belly, the most part

of the rest of the way.

Hop. But is it not a wonder they got not  
from him his certificate, by which he was to  
receive his admittance at the celestial gate?

*He kept not* Chr. 'Tis a wonder; but they  
*his best things* got not that; though they mist  
*by his own* it not thro' any good cunning

*cunning.* of his; for he being dismayed  
with their coming upon him,

had neither power nor skill to  
hide any thing; so it was more of good pro-  
vidence than by his endeavour that they mis-  
sed

sed

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of that good thing, 2 Timothy 1.

Hop. But it must needs be comfort to  
that they got not his jewels from him, 1 Pet.

Chr. It might have been a great comfort  
him, had he used it as he should; but  
what told me the story, said, That he  
but little use of it all the rest of the way,  
that because of the dismay that he had in  
taking away his money: indeed he forg  
a great part of the rest of his journey;  
besides, when at any time it came into  
mind, and he began to be comforted th  
with, then would fresh thoughts of his  
come again upon him, and these thou  
would swallow up all.

Hop. Alas, poor man! This could not  
be a great grief to him.

Chr. Grief? ay, a grief indeed. *He is p*  
deed! Would it not have been *by both.*  
so to any of us, had we been  
used as he, to be robbed and wounded  
and that in a strange place, as he was? I  
wonder he did not die with grief, poor he  
I was told, that he scattered almost all  
rest of the way with nothing but doleful  
bitter complaints; telling also to all that  
took him, or that he overtook in the way  
he went, where he was robbed, and how,  
they were that did it, and what he lost;  
he was wounded, and that he hardly es  
with his life.



Hop. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

• *Christian* • Chr. • Thou talkest like one *subdeth his* T upon whose head is the shell to *follow for* this very day: For what should *unadvised* he pawn them? or to whom *speaking.* should he sell them? In all that country where he was robbed,

his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had the jewels been missing at the gate of the celestial city, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villainy of ten thousand thieves.

Hop. Why art thou so tart, my brother? Esau sold his birth-right, and that for a mess of pottage, and that birth-right was his greatest jewel; saw if he, why might not Little-Faith do so too? *Job. iii. 16.*

• *A discourse* • Chr. Esau did sell his birth- *about Esau,* right indeed, and so do many *about Little-* besides, and by so doing, ex- *Faith.* clude themselves from the chief blessing, as that *Cain* did:

but you must put a difference betwixt Esau and Little-Faith, and also betwixt their estates. Esau's birth-right was typical, the Little-

Faith's

Faith's jewels were not so. Esau's belly was his God, but Little-Faith's belly was not so. Esau's want lay in his fleshy appetite, Little-Faith's did not so. Besides, Esau could see no farther than to the fulfilling of his lusts; *For I am at the point to die, said he, and what good will this birth-right do me?*

Gen. xxv. 32. but Little-Faith *Esau was ratho' it was his lot to have but, ed by his lusts, a little faith, was by his little & never had faith kept from such extra-*

*gancies, and made to see and prize his jewels more, than to sell them as Esau did his birth-right. You read not any where that Esau had faith; no nor so much as a little; therefore no marvel if, where the flesh only bears sway, (as it will in that man where no faith is to resist), if he sells his birth-right, and his soul and all; and that to the devil of hell; for it is with such as it is with the ass, who in her occasions cannot be turned away, Jer. ii. 24. When their minds are set*

*upon their lusts, they will have their, whatever they cost; but Little-Faith was of another temper: his mind was on things divine; his livelihood was on things that were spiritual; and from above; therefore to what end should he that is of such a temper sell his jewels, (had there been any that should have bought the*

*Little-Faith could not live on Esau's partage.*

to fill his mind with empty things? Will a man give a penny to fill his belly with hay?

*A comparison between the turtle-dove and the crow.* or can you persuade the turtle-dove to live upon carrion like the crow? though faithless ones can for carnal lusts, pawn, or mortgage, or sell what they have, and themselves out-right to boot, yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

Hop. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why! I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodde paths with the shell on their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

*Hopeful swaggers.* Hop. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are cowards, many have said, but few have found it so in the time of trials. As for a great heart, Little-Faith had

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none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but journey-men thieves; they serve under the King of the bottomless pit; who, if need be, will come to their aid himself; and his voice is *as the roaring of a lion*. myself have been engaged as this Little-Fa was, and I found it a terrible thing. The three villains set upon me, and I beginning a Christian to resist, they gave but a call, in came their master. I would, as the saying is, have given my life for a penny; but as God would have it, I was clothed with armour of proof. Ay, and yet, though I was harness'd, I found it hard work to quit me like a man; no man can tell what in combat attends us, but he that hath been the battle himself.

Hop. Well, but they ran, you see, they did but suppose that one Great-Grace in the way.

*No go  
heart for  
where they  
but little fa  
We have m  
courage w  
out, than w  
we are in.*

*Christian t  
his own ex  
rience in  
case.*

*as the roaring of a lion.*

hr. True, they have often fled, both they  
their master, when Great-Grace hath but  
eared; and no marvel, for he is the king's  
nption: but I trow you will put some dis-  
nce betwixt Little-faith and the king's  
nption. All the king's subjects are not his  
nptions, nor can they, when tried, do such  
of war as he. Is it meet to think, that a  
child should handle Goliath as David did?  
hat there should be the strength of an ox  
went? Some are strong, some are weak,  
e have great faith, some have little; this  
was one of the weak, and therefore he  
it to the wall.

lop. I would it had been Great-Grace for  
fakes.

hr. If it had been he, he might have had  
hands full; for I must tell you that though  
Great-Grace is excellent good at his weapons,  
hands, and ear, so long as he keeps them at  
d's point, do well enough with them, yet  
y get within him, even False-heart, Mis-  
or the other, it shall go hard but they  
hrow up his heels. And when a man is  
; you know, what can he do?

hose looks well on Great-Grace's face,  
see those scars and cuts there, that shall  
give demonstration of what I say. You,  
heard that he should say, (and that when  
in the combat, he despised even of  
How did these surdy rogues and their  
fellows

fellows make David groan, mourn, and rear; yea, Goliath and Harkish too, though champions in their day, were forced to besit them, when by these assaulted; and yet, notwithstanding, they beat their coasts soundly, brushed by them. Peter, upon a time, would try what he could do; but though some do say of him, that he is a prince of the apostles, they handled him so, that they made him at last afraid of a fussy girl.

Besides, their king is at their whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, *The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon; he esteemeth iron as straw, and brass as rotten wood.*

*The arrows cannot make him fly: Leviathan's sling-stones are turned with him: hardness into stubble; darts are counted as*

*stubble; he laugheth at the flashing of a spear.*

Job xli. 26. What can a man do in this case?

It to erre, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things; for his neck is clothed with thunder; he will

not be afraid of the gnashing of the eagle's beak; the glory of his nostrils is terrible; he paweth in the valley, that is in rejoiceth in his strength, and goeth out to meet the armed man.

*He mocketh at fear, and is not affrighted, neither turneth back from the sword: The quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thundering of the captains, and the shoutings. Job xxxix. 19, &c.*

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own man-hood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before, he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his master than all men; but who so foiled, and run down with these villains as he?

When therefore we hear that such robberies are done on the king's high-way, two things become us to do; 1. To go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at Leviathan could not make him yield; and indeed, if that be wanting, he fears us not at all. Therefore, he that hath skill, hath said, *Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* Eph. vi. 16.

2. It is good also that we desire of the king a convoy, yea that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. O! my brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us? but without him the proud helpers fall under the slain, Isa. xx. 40. Exod. xxxiii. 15. Psalm iii. 5, 6, 8. & xxviii. 1, 2, 3.

I, for my part, have been in the fray before now; and tho' (thro' the goodness of him that is best) I am as you see, alive, yet I cannot boast of my man-hood. Glad shall I be, if I meet with no more such brunts; tho' I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian:

*Poor Little-Faith! hast been among the thieves!  
Wast robb'd! Remember this, who so believes,  
And yet more faith; then shall you victors be  
Over ten thousand, else scarce over three.*

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to ly as straig



*A way and a way.* as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man

*The flatterer finds them.* black of flesh, but covered with a very light robe, came to them and asked them why they stood there? They answered, They

were going to the celestial city, but knew not which of these ways to

*Christian and his fellow de-* take. Follow me, said the *luded.* man, it is thither that I am going. So they followed him in

the way, though but now come into the road, which by degrees turned, and turned them so from the city, that they desired to go to, that in a little time their faces were turned away from it; yet they followed

*They are taken in a net.* him. But, by and by, before they were aware, he led them within the compass of a net,

in which they were both so entangled, that they knew not what to do; and

with that the white robe fell off the black man's back: then they saw where they were.

Wherefore there they lay crying some time, for they could not get themselves out.

Chr. Then said Christian to his fellow, now do I see myself in an error. Did not the shep-

herds

erds bid us beware of the flatterers? As is the saying of the wise man, so we have found it his day. *A man that flattereth his neighbour, spreadeth a net for his feet, Prov. xxix. 5.* *They bewail their condition.*

Hop. They also gave us a note of directions about the way, for our more certain finding hereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer, Psalm xvii. 4.* Thus they lay bewailing themselves in the net.

At last they espied a shining one coming towards them with a whip of small cords in his hand. *A shining one comes to them with a whip in his hand.* When he was come to the place where they were, he asked them whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is the Flatterer, a false apostle, that hath transformed himself into an angel of light, *Prov. xxix. 5. Dan. xi. 3. 2 Cor. xi. 13, 14.* So he rent the net, and let the men out. Then said he to them, follow me,

that I may set you in your way again ; so he led them back to the way which they had left to follow the Flatterer. Then he asked them,

*They are examined and convicted of forgetfulness.* saying, Where did you ly the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then, If they had not a note of direction for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, If the shepherds did not bid them beware of the Flatterer? They answered, Yes.

*Deceivers fine spoken.* But we did not imagine, said they, that this fine spoken man had been he, Rom. vi. 18.

Then I saw in my dream, that he commanded them to ly down ; which when they did, he chastised them sore, to

*They are whipt and sent on their way.* teach them the good way where in they should walk, Deut. xxv. 2. 2 Chron. iv. 27. and as he chastised them, he said, *As many as I love, I rebuke and chasten ; be zealous, therefore, and repent,* Rev. iii. 19. This done,

he bid them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing ;

*Come*

*Come hither, you that walk along the way,  
See how the pilgrims fare that go astray;  
They caught are in an intangled net,  
'Cause they good counsel lightly did forget:  
'Tis true, they rescu'd were, but yet you see  
They're scourg'd to boot. Let this your caution be.*

Now, after a while, they perceived afar off one coming softly, and alone, all along the high-way to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

Hop. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last he came up to them. His name was Atheist, and he asked them whither they were going. *The Atheist meets them.*

Chr. We are going to Mount Zion.

Then Atheist fell into a very great laughter. *He laughs at them.*

Chr. What is the meaning of your laughter?

Ath. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

Chr. Why, man! Do you think we shall not be received!

*They reason together.* Ath. Received! There is no such place as you dream of in all this world.

Chr. But there is in the world to come.

Ath. When I was at home in my own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city these twenty years, but find no more of it, than I did the first day I set out. Jer. xxii. 13. Eccl. x. 15.

Chr. We have both heard and believe that there is such a place to be found.

*The Atheist takes up his content in this world.* Ath. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not.

*Christian proveth his brother.* Chr. Then said Christian to Hopeful his companion, Is it true which this man hath said?

*Hopeful's gracious answer. 2 Cor. v. 7. A remembrance of* Hop. Take heed, he is one of the flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion? Did we not see

see from the Defectable Mountains the gate of the city? Also, are we not now to walk by faith? Let us go on, said Hopeful, lest the man with the whip overtake us again *former chastisements is a help against present temptations.*

You should have taught me that lesson, which I will round you in the ears withal; *Cease, my son, to hear the instruction that causeth to err from the words of knowledge.* Prov. xix. 27. I say, my brother, cease to hear him, and let us believe to the saving of the soul, Heb. x. 39.

Ghr. My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. *The fruit of an honest heart.* As for this man, I know that he is blinded by the God of this world. Let thee and I go on, knowing that we have belief of the truth, *and no lie is of the truth,* 1 John ii. 22.

Hop. Now I do rejoice in hope of the glory of God: So they turned away from the man; and he laughing at them went his way.

I saw then in my dream, that they went till they came into a certain country; whose air naturally tended to make one drowsy, if he came a stranger *They come to the enchanted ground.*

*Hopeful begins to be drowsy.*

scarcely hold open mine eyes; let us lie down here, and take one nap.

*Christian keeps him awake.*

Chr. By no means, (said the other), lest sleeping we never awake more.

Hop. Why, my brother? Sleep is sweet to the labouring man, we may be refreshed if we take a nap.

Chr. Do you not remember, that one of the shepherds bid us beware of the enchanted ground? He meant by that, that we should beware of sleeping; *Wherefore let us not sleep as others do, but let us watch and be sober,*

*He is thankful.*

1 Thess. v. 6.

Hop. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, *Two are better than one,* Eccl. iv. 9. Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labour.

*To prevent drowsiness, they fall to good discourse*

Chr. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

Hop. With all my heart said the other,

Chr.

Chr. Where shall we begin?

Hop. Where God began with us; but do you begin if you please.

Chr. I will sing first a song.

The Dreamer's Note.

*When saints do sleepy grow, let them come hither,  
And hear how these two pilgrims talk together;  
Yea, let them learn of them, in any wise,  
Thus to keep open their drowsy slumbering eyes;  
Saints fellowship, if it be manag'd well,  
Keeps them awake, and that in spite of hell.*

Chr. Then Christian began, and said, I will ask you a question. How came you to think at first of so doing as you do now?

*Good discourse  
preventeth  
drowsiness.*

Hop. Do you mean, how came I at first to look after the good of my soul?

*They begin at  
the beginning  
of their con-  
version.*

Chr. Yes, that is my meaning.

Hop. I continued a great while in the delight of these things which were seen and sold at the Fair; which things I believe now would have, had I continued in them, still drowned me in perdition and destruction.

Chr. What things were they?

*Hopeful's  
life before  
conversion.*

Hop. All the treasures and riches of the world, Also I delighted much in rioting, reveling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended



to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity-Fair, that *the end of these is death*, Rom. vi. 21, 22, 23. and that *for these things sake, the wrath of God cometh upon the children of disobedience*, Eph. v. 6.

Chr. And did you presently fall under the power of this conviction?

*Hopeful at first shuts his eyes against the light.*

Hop. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

*Reasons of his resisting the light.*

Hop. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hour in which convictions were upon me, were such troublesome

ome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr. Then, it seems, sometimes you got rid of your trouble.

Hop. Yes, verily; but it would come into my mind again, and then I should be as bad, nay worse, than I was before.

Chr. Why, what was it that brought your sins to mind again?

Hop. Many things; as,

1. If I did but meet a good man in the streets; or, *When he had lost his sense*

2. If I had heard any read in the Bible; or, *of sin, what brought it a-*

3. If mine head did begin to ache; or, *gain.*

4. If I were told that some of my neighbours were sick; or,

5. If I heard the bell toll for some that were dead; or,

6. If I thought of dying myself; or,

7. If I heard that sudden death happened to others:

8. But especially, when I thought of myself, that I must quickly come to judgment.

Chr. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

Hop. No, not I; for then they got faster hold of my conscience; and then, if I did

*When he could no longer shake off his guilt of sinful courses, then he endeavours to mend.*

but think of going back to sin (tho' my mind was turned against it), it would be double torment to me.

Chr. And how did you then?

else, thought I, I am sure to be damned?

Chr. And did you endeavour to mend?

Hop. Yes; and fled from, not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping, for sin, speaking truth to my neighbour, &c. These things did I with many others, too much here to relate.

Chr. And did you think yourself well then?

Hop. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

Chr. How came that about, since you were now reformed?

*Reformation at last could not help, and why.*

Hope. There were several things brought it upon me, especially such things as these: *All our righteousnesses are as filthy rags, Isa. lxiv. 6. By the works of the law no man shall be justified; Gal. ii. 16. When we have done all these things, say, We are unprofitable. Luke xvii. 10. with many such like. From whence I began to rea-*

son with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are unprofitable; then it is but folly to think of heaven by the law. I farther thought thus: If a man runs an hundred pounds into the shop-keeper's debt, and after that shall pay for all that he shall fetch; yet if this old debt stand still in the book uncrossed, the shop-keeper may sue him for it, and cast him into prison, till he shall pay the debt.

*His being a debtor by the law troubled him.*

Chr. Well, how did you apply this to yourself?

Hop. Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments, but how shall I be freed from the damnation that I brought myself in danger of by my former transgressions?

Chr. A very good application; but pray go on.

Hop. Another thing that troubled me ever since my late amendments is, that if looking narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of myself, and duties; I have committed.

*His espying bad things in his best duties troubled him.*

ough in one day to send me to hell, though my former life had been faultless.

*Chr.* And what did you then?

*This made him break his mind to Faithful, who told him the way to be saved.* *Hop.* Do! I could not tell what to do, until I brake my mind to Faithful; for he and I were well acquainted: and he told me, that unless I could obtain the righteousness of a man that never had sinned,

neither mine own, nor all the righteousness of the world could save me.

*Chr.* And did you think he spake true?

*Hop.* Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

*Chr.* But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

*At which he started at present.* *Hop.* I must confess the words at first sounded strange-ly; but after a little more talk and company with him, I had full conviction about it.

*Chr.* And did you ask him what this man was, and how you must be justified by him?

*Hop.* Yes; and he told me it was the Lord Jesus,

Jesus, that dwelleth on the right hand of the Most High: Heb. x. Rom. iv.

Col. i. 1 Cor. i. \* And thus, \* *Amore particular discovery of the way to be saved.*  
 said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree.

I asked him further, how that man's righteousness could be of that efficacy, as to justify another before God? And he told me, He was the Mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed; if I believed on him.

Chr. And what did you do then?

Hop. I made my objections against my believing, for that I thought he was not willing to save me. *He doubts of acceptance.*

Chr. And what said Faithful to you then?

Hop. He bid me go to him and see. Then I said it was presumption. † He said, no, for I was invited to come. Then he gave me a book of Jesus's inditing, to encourage me the more freely to come; and he said concerning that book, that every jot and title thereof stood firmer than heaven and earth. Then I asked him, what I must do when I came? and he told me, I must intreat upon my knees, with *† He is better instructed.*

my heart and soul, the Father to reveal him to me. Then I asked him further, how I might make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him, that I knew not what to say when

*He is bid.* I came. \* And he bid me say to this effect: God be merciful to me a sinner, and make me to know  
*to pray.*

and believe in Jesus Christ; for I see, that if his righteousness had not been, or if I have not faith in that righteousness, I am utterly cast away. Lord I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world: And moreover, that thou art willing to bestow upon such a poor sinner as I am, (and I am a sinner indeed); Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ, Amen. Mat. xi. 28. xxiv. 25. Psalm xciv. 6.

Dan. vi. 10. Jer. xxix. 12, 13. Exod. xxv. 22. Lev. xvi. 9. Numb. vi. 7, 8. Heb. iv. 6.

Chr. And did you do as you were bidden?

*He prays.* Hop. Yes, over, and over, and over.

Chr. And did the Father reveal the Son to you?

Hop. Not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

Chr. What did you do then?

Hop.

Hop. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hop. Yes; and a hundred times twice told. *He thought to leave off.*

Chr. And what was the reason you did not, *praying.*

Hop. \* I believed that was true, which had been told me, to wit, That without the righteousness of this Christ, all the world could not save me; and therefore thought I with myself, if I leave off, I die, and I can but die at the throne of Grace. And withal this came into my mind, *\* Durst not leave praying, and why.* *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued praying, until the Father shewed me his Son, Heb. ii. 3.

Chr. And how was he revealed unto you? Eph. i. 18, 19

Hop. I did not see him with my bodily eyes, but with the eyes of mine understanding; and thus it was. One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh *Christ is revealed to him and how.*

fight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying,

*Believe*



*Believe on the Lord Jesus Christ, and thou shalt be saved, Acts xvi. 30, 31.*

But I replied, Lord, I am a great, a very great sinner; and he answered, *My grace is sufficient for thee, 2 Cor. xii. 9.* Then I said, But Lord, what is believing? And then I saw from that saying, John vi 35. *He that cometh to me shall never hunger, and he that believeth on me shall never thirst,* that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, must such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, *And him that cometh to me, I will in no wise cast out, John vi. 16.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, *Christ came into the world to save sinners, 1 Tim. i. 15. Rom. x. 4. Chap. iv. He is the end of the law for righteousness to every one that believes. He died for our sins, and rose again for our justification: He loved us, and washed us from our sins in his own blood: Heb vii 24, 25. He is Mediator betwixt God and us: He ever liveth to make intercession for us.* From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by

by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul, indeed: But tell me particularly what effect this had upon your spirit?

Hop. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: It made me see that God the Father, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart before now, that shewed me so the beauty of Jesus Christ: It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream, that Hopeful looked back, and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him; he careth not for our company.

Hop.

Hop. But I trow it would not have hurt him, had he kept pace with us hitherto.

Chr. That is true; but I warrant you he thinketh otherwise.

*Young Ignorance comes up again.*

Hop. That I think he doth; but however, let us tarry for him. [So they did.]

*Their Talk.*

Then Christian said to him, Come away man, Why do you stay so behind?

Ign. I take my pleasure in walking alone, even more a great deal than in company, unless I like it better.

Then said Christian to Hopeful, (but softly), Did I not tell you he cared not for our company: but however, said he, come up; and let us talk away the time in this solitary place. Then directing his speech to Ignorance, he said, Come, how do you? How stands it between God and your soul now?

*Ignorance's hope and the ground of it*

Ign. I hope, well, for I am always full of good motions that come into my mind, to comfort me as I walk.

Chr. What good motions? pray tell us

Ign. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ign. But I think of them, and desire them.

Chr. So do many that are never like to come there. *The soul of the sluggard desires, and hath nothing, Prov. xxviii. 29.*

Ign.

Ign. But I think of them, and leave all for hem.

Chr. That I doubt; for to leave all is a very hard matter, yea, a harder matter than many are aware of. But why, and by what art thou persuaded that thou hast left all for God and heaven?

Ign. My heart tells me so.

Chr. The wise man says, *He that trusts his own heart is a fool*, Prov. xxviii. 26.

Ign. That is spoken of an evil heart; but mine is a good one.

Chr. But how dost thou prove that?

Ign. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

Ign. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ign. My heart tells me so.

Chr. Ask my fellow; if I be a thief. Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ign. But is it not a good heart that has good thoughts? And is not that a good life that is according to God's commandments?

Chr. Yes, that is a good heart that hath good thoughts.

thoughts; and that is a good life that is according to God's commandments: But it is one thing indeed to have these, and another thing only to think so.

Ign. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

Ign. What be good thoughts respecting ourselves?  
*What are good thoughts.*

Chr. Such as agree with the word of God.

Ign. When do our thoughts of ourselves agree with the word of God.

Chr. When we pass the same judgment upon ourselves which the word passes. To explain myself: The word of God saith of persons in a natural condition, *There is none righteous, there is none that doth good;* Rom. iii. It saith also, *That every imagination of the heart of a man is only evil, and that continually,* Gen. vi. 8. And again, *The imagination of man's heart is evil only from his youth.* Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

Ign. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But

let

let me go on. As the word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word gives of both, then are both good, because agreeing thereto.

Ign. Make out your meaning

Chr. Why, the word of God saith, *That men's ways are crooked ways; not good, but perverse*: It saith, *They are naturally out of the good way, that they have not known it*. Now when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God, Psalm cxxv. 5. Prov. ii. 15. Rom. iii.

Ign. What are good thoughts concerning God.

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large: But to speak of him with reference to us, when we have right thoughts of God, when we think he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves: When we think he knows our most thoughts, and that our heart, with

depths is always open unto his eyes: Also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

Ign. Do you think that I am such a fool, as to think God can see no farther than I? or, that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ign. Why, to be short, I think I must believe in Christ for justification.

Chr. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see the necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

Ign. I believe well enough for all that.

Chr. How dost thou believe?

*The faith of Ignorance.* Ign. I believe that Christ died for sinners; and that I shall be justified before God from the curse, thro' his gracious acceptance of my obedience to his law. Or thus: Christ makes my duties that are religious, acceptable to his Father, by virtue of his merits; and so shall I be justified.

Chr.

Chr. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is no where described in the word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty: for true justifying faith puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness: (which righteousness of his, is not an act of grace, by which he maketh, for justification, thy obedience accepted with God; but his personal obedience to the law, in doing and suffering for us what that required at our hands). This righteousness, I say, true faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted and acquitted from condemnation.

Ign. What! would you have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness, from all, where we believe it.

Chr



Chr. Ignorance is thy name, and as thy name is, so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul thro' the faith of it from the heavy wrath of God. Yea, thou art ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways and people, and not as thou ignorantly imaginest.

Hop. Ask him if ever he had Christ revealed to him from heaven?

*Ignorance* Ign. What! You are a man  
*jangles with* for revelation! I do believe that  
*them.* what both you and all the rest  
of you say about that matter, is  
but the fruit of distracted brains.

Hop. Why man! Christ is so hid in God from the natural apprehension of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

*He speaks re-* Ign. That is your faith, but  
*proachfully* not mine; yet mine, I doubt  
*of what he* not, is as good as yours, tho'  
*knows not.* I have not in my head so ma-  
ny whimsies as you.

Chr. Give me leave to put in a word; you ought not to speak so slightly of this matter; for this I will boldly affirm, (even as my good companion hath done), that no man can know

Jesus

Jesus Christ but by the revelation of the Father; *vea*, and faith too, by which the soul layeth hold on Christ, (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God) thou shalt be delivered from condemnation, Mat. xi. 28. 1 Cor. xi. 3. Eph. i. 18, 19.

Ign. You go so fast, I cannot keep pace with you: do you go on before; I must stay a while behind.

*The talk  
broken up.*

Then they said,

*Well, Ignorance, wilt thou yet foolish be,  
To slight good counsel, ten times given to thee?  
And if thou yet refuse it, thou shalt know,  
Ere long, the evil of thy doing so.*

*Remember, man, in time; sleep, do not fear,  
Good counsel taken well secures; then hear.*

*But if thou yet shalt slight it, thou wilt be  
The loser, Ignorance, I'll warrant thee.*

Then Christian addressed himself thus to his fellow:

Chr. Well, come my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on

apace before, and Ignorance he came hobbling after. Then said Christian to his companion, I am much grieved for this poor man, it will certainly go hard with him at last.

Hop. Alas! there are abundance in our town in this condition, whole families, yea, whole streets and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed the word saith, *He hath blinded their eyes, lest they should see, &c.*

But now we are by ourselves, What do you think of such men? Have they at no time, think you conviction of sin, and so consequently fears that their state is dangerous.

Hop. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then, I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them; and presumptuously continue to flatter themselves in the way of their own hearts.

*The good use of fear.*

Hop. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for so says the word, *The fear of the Lord is the beginning of wisdom, Job xxviii.*

28. Psalm cxi. 10. Prov. i. 7. Chap. ix. 10.

Hop. How will you describe right fear?

Chr. True or right fear is discovered by three things.

1. By its rise, it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word and ways keeping it tender, and making it afraid to turn from them to the right hand or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hop. Well said; I believe you have said the truth. Are we now almost got past the enchanted ground?

Chr. Why, art thou weary of this discourse?

Hop. No, verily; but that I would know where we are.

Chr. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear, are for their good and therefore they seek to stifle them.

Hop. How do they seek to stifle them?

*Why Ignorant persons do stifle conviction.*

1. *In general.*

2. *In particular.*

Chr. 1. They think that those fears wrought by the devil, (though indeed they are wrought by God) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, when, alas! for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hop. I knew something of this myself, before I knew myself, it was so with me.

Chr. Well, we will leave at this time our neighbour Ignorance by himself, and fall upon another profitable question.

Hop. With all my heart, but you shall still begin.

*Talk about  
one Tempora-  
ry. Where he  
dwelt.*

Chr. Well then, did you know about ten years ago, one Temporary, in your parts, who was a forward man in religion then?

Hop. Know him! yes, he dwelt in Graceless, a town about two miles off from Honesty, and he dwelt next door to one Turnback.

Chr. Right, he dwelt under the same roof with

with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.

*He was towardsly once,*

Hop. I am of your mind, for (my house not being above three miles from him) he would often-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see, it is not every one that cries, *Lord, Lord!*

Chr. He told me once, that he was resolved to go on pilgrimage, as we go now; but all on a sudden he grew acquainted with one Save-self; and then he became a stranger to me.

Hop. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him, and such others.

Chr. It may be very profitable, but do you begin.

Hop. Well then, there are, in my judgment, four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth: Wherefore they naturally turn to their own course again; even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he

*Reasons why towardsly ones go back.*

vomits and casts up all: Not that he doth this of a free mind, (if we may say a dog has a mind), but because it troubleth his stomach; but now when his sickness is over, and so his stomach eased, his desire being not at all alienate from his vomit, he turns him about and licks up all; and so it is true which is written, *The dog is turned to his own vomit again*, 2 Pet. ii. 2. Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as that sense of hell and fear of damnation chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desire for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do over-master them; I speak now of the fears that they have of men, *For the fear of men bringeth a snare*, Prov. xxix. 25. So then tho' they seem to be hot for heaven, so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also

as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible. Therefore when they have lost their sense of hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery, before they come into it; though perhaps the sight of it at first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is the fear of the halter; not that he hath any detestation of the offence, as it is evident, because let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hop. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.



Chr. So I will willingly.

*How the  
Apostate  
goes back.*

1. They draw off their thoughts all that they may, from the remembrance of God, death and judgment to come.

2. Then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, &c.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have espied in him) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then being hardened, they shew themselves as they are. Thus being launched again

again into the gulph of misery, unless a miracle of grace prevent it, they verlastingly perish in their own deceivings.

Now I saw in my dream, that by this way the pilgrims were got over the Inchaned Ground, and entering into the country of Beulah, where the air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; wherefore it was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting-castle. Here they were within sight of the city they were going to; also here met them some of the inhabitants thereof: For in this land the shining ones commonly walk- ANGELS. ed, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed; yea, here, as the bridegroom rejoiceth over the bride, so did their God rejoice over them. Here they had no want of corn and wine; for in this place they met abundance of what they had sought for, in all their pilgrimages. Here they heard voices from out of the city, loud voices, saying, *Say ye to the*

*the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him! Here all the inhabitants of the country called them, The lovely people, the redeemed of the Lord, sought out, &c.* Isa. lxii. 4. Cant. vii. 10, 11, 12. Isa. lxii. Verses 8, 11, 12.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing nearer to the city yet, they had a more perfect view thereof. It was built of pearls and precious stones, also the streets thereof were paved with gold; so that by reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick, Hopeful also had a fit or two of the same disease; wherefore here they lay by it a-while, crying out because of their pangs; *If you see my beloved, tell him that I am sick of love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the high-way. Now as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are King's, and are planted here for his own delight, and also for the solace of Pilgrims. So the gardener had them into the vineyards, and bid

**B**id them refresh themselves with dainties: He also shewed them there the King's walks and arbours, where he delighted to be: And here they tarried and slept. Deut. xxxii. 24.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the city. But, as I said, the reflections of the sun upon the city (for the city was pure gold) was so extremely glorious, that they could not as yet with open face behold it, but thro' an instrument made for that purpose. So I saw that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light. Rev. xxi. 28. 1 Cor. iii. 18.

These men asked the pilgrims, Whence they came? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met with in the way? And they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Christian then, and his companion, asked the

men to go along with them; so they told them that they would: But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together, until they came in sight of the gate.

**DEATH.** Now I further saw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight therefore of this river, the pilgrims were much stunned, but the men that went with them, said, You must go through, or you cannot come at the gate.

The pilgrims then began to enquire if there was no other way to the gate; to which they answered, Yes, but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then (especially Christian) began to despond in their minds, and looked this way and that, but no

way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, No, yet they could not help them in that case; for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

They

*Death is not welcome to nature, tho' by it we pass out of this world into glory. 1 Cor. xv. 51, 52. Angels help us out comfortably thro' death.*

They then addressed themselves to the water, and entering, Christian began to sink; and crying out to his good friend Hopeful, he said, *I sink in deep waters; the billows go over my head; all the waves go over me.* Selah.

Then said the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrow of death hath compassed me about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses; so that he could neither remember, nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover, that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite  
gone

gone down, and then ere a while he would rise up again half dead. Hopeful did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, It is you, it is you they wait for; you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother? said he, surely if I was right, he would now rise to help me; but for my sins, he hath brought me into the snare, and left me. Then said Hopeful, my brother, you have quite forgot the text, where it is said of the wicked, *There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go thro' in these waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Psalm xxxiii. 4, 5.

*Christian delivered from his fears in death.* If. xl. 2. Then I saw in my dream, that Christian was in a muse a while. To whom also Hopeful added these words, *Be of good cheer, Jesus Christ maketh thee whole.* And with that Christian brake out with a loud voice, Oh, I see him again! and he tells me, *When thou passest thro' the waters, I will be with thee; and thro' the rivers, they shall not*

not overflow thee. Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon; and so it followed, that the rest of the river was but shallow; but this they got over. Now, upon the bank of the river on the other side, they saw the two shining men again, who there waited for them: Wherefore being come out of the river, they saluted them, saying, *We are ministering spirits sent forth to minister to those that shall be heirs of salvation.* Thus they went along toward the gate. Now you must note, that the city stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; they had likewise left their mortal garments behind them in the river; for tho' they went in with them, they came out without them. They therefore went up here with much agility and speed, tho' the foundation upon which the city was framed was higher than the clouds: they therefore went up thro' the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

*The Angels do wait for them so soon as they are pass'd out of this world.*

*They have put off mortality.*

The talk that they had with the shining ones was



was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is *Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect*, Heb. xii. 22, 23, 24. Rev. ii. 7. & iii. 4. You are going now, said they, to the paradise of God, wherein you shall see the *tree of life*, and eat of the never fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity, Rev. xxii. 7. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away*, Isa. lvii. 12. & iv. 14. You are now going to Abraham, Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered. You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings, for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy ONE; for  
there

*There you shall see him as he is, 1 John iii. 2.* There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desire to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty ONE. There you shall enjoy your friends again, that are gone thither before you. And there you shall with joy receive even every one that follows into the holy places after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him. 1 Thes. iv. 13, 14, 16, 17. Jude 14. Dan. vii. 9, 10. 1 Cor. vi. 2, 3.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are

are the men that have loved our Lord, when they were in the world, and that have forsaken all for his Holy Name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, *Blessed are they that are called to the marriage supper of the Lamb.* There came out also at this time, to meet them, several of the King's trumpeters, cloathed in white and shining raiment, who with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet, Rev. xix. 9.

This done, they compassed them round about on every side; some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions) continually sounding as they went with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother, how welcome they were into their company,

pany, and with what gladness they came to meet them. And now were these two men, as it were, in heaven before they came at it; being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the city itself in view, and thought they heard all the bells therein to ring, to welcome them thereto; but above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever; Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold, *Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into they city,* Rev. xxii. 14.

Then I saw in my dream, that the shining men bid them call at the gate; the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, &c. to whom it was said, These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those therefore were carried to the King, who, when he had read them, said, Where are the men? To whom it was answered,

swered, They are standing without the gate. The king then commanded to open the gate, *That the righteous nation, saith he; that keepeth truth may enter in, Isa. xxvi. 2.*

Now I saw in my dream, that these two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them, with harps and crowns, and gave them to them, the harps to praise withal; and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy; and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves sing with a loud voice, saying, *Blessing, honour, glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever, Rev. v. 13, 14.*

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the gate; which



Now, now, look how the holy Pilgrims ride,  
Clouds are their chariots, angels are their guide,  
Who would not here for him all hazard run,  
That thus provides for him when this worlds done

which when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance coming up to the river-side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that

*Ignorance comes up to the river, and Vain-Hope ferrys him over.* there was then in that place one Vain-Hope, a ferry-man, that with his boat helped him over; so he as the others, I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence come you? And what he would have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and shew it to the King; so he fumbled in his bosom for one, and found none. Then said they, have you none? but the man answered never a word. So they told ~~the King~~ but he would not come down

to see him, but commanded the two shining ones that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him thro' the air to the door that I saw on the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction.

*So I awoke, and behold it was a dream.*



T H E  
C O N C L U S I O N

**N**OW, reader, I have told my dream to thee,  
 See if thou can'st interpret it to me,  
 Or to thyself, or neighbour; but take heed  
 Of misinterpreting; for that, instead  
 Of doing good, will but thyself abuse:  
 By misinterpreting evil ensues.  
 Take heed also that thou be not extreme  
 In playing with the outside of my dream:  
 Nor let my figure or similitude  
 Put thee into a laughter, or a feud;  
 Leave this to boys and fools; but as for thee,  
 Do thou, the substance of my matter see.  
 Put by the curtains, look within the veil,  
 Turn up my metaphors, and do not fail;  
 There, if thou seekest them, such things thou'lt  
 As will be helpful to an honest mind. (find  
 What of my dross thou findest here, be bold  
 To throw away, but yet preserve the gold.  
 What if my gold be wrapped up in ore?  
 None throws away the apple for the core.  
 But if thou shalt cast all away as vain,  
 I know not but 'twill make me dream again.

The End of the First PART.



